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PROLEGOMENA SYMBOLICA AD SYSTEMAM SCEPTICO-MYSTICÆ VIÆ EXPLICANDÆ FUNDAMENTUM HIEROGLYPHICUM SANCTISSIMORUM SCIENTÆ SUMMÆ

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THE FOLLOWING is an attempt to systematise alike the data of mysticism and the results of comparative religion.

The sceptic will applaud our labours, for that the very catholicity of the symbols denies them any objective validity, since, in so many contradictions, something must be false; while the mystic will rejoice equally that the self-same catholicity all-embracing proves that very validity, since after all something must be true.

Fortunately we have learnt to combine these ideas, not in the mutual toleration of sub-contraries, but in the affirmation of contraries, that transcending of the laws of intellect which is madness in the ordinary man, genius in the Overman who hath arrived to strike off more fetters from our understanding. The savage who cannot conceive of the number six, the orthodox mathematician who cannot conceive of the fourth dimension, the philosopher who cannot conceive of the Absolute—all these are one; all must be impregnated with the Divine Essence of the Phallic Yod of Macroprosopus, and give birth to their idea. True (we may agree with Balzac), the Absolute recedes; we never grasp it; but in the travelling there is joy. Am I no better than a staphylococcus because my ideas still crowd in chains?

But we digress.

The last attempts to tabulate knowledge are the *Kabbala Denudata* of Knorr von Rosenroth (a work incomplete and, in some of its parts, prostituted to the service of dogmatic interpretation), the lost symbolism of the Vault in which Christian Rosenkreutz is said to have been buried, some of the work of Dr. Dee and Sir Edward Kelly, some very imperfect tables in Cornelius Agrippa, the "Art" of Raymond Lully, some of the very artificial effusions of the esoteric Theosophists, and of late years the knowledge of the Order Rosæ Rubeæ et Aureæ Crucis and the Hermetic Order of the Golden Dawn. Unluckily, the leading spirit in these latter societies[1] found that his prayer, "Give us this day our daily whisky, and just a wee drappie mair for luck!" was sternly answered, "When you have given us this day our daily Knowledge-lecture."

Under these circumstances Daath got mixed with Dewar, and Beelzebub with Buchanan.

But even the best of these systems is excessively bulky; modern methods have enabled us to concentrate the substance of twenty thousand pages in two score.

The best of the serious attempts to systematise the results of Comparative Religion is that made by Blavatsky. But though she had an immense genius for acquiring facts, she had none whatever for sorting and selecting the essentials.

Grant Allen made a very slipshod experiment in this line; so have some of the polemical rationalists; but the only man worthy of our notice is Frazer of the Golden Bough. Here again, there is no tabulation; for us it is left to sacrifice literary charm, and even some accuracy, in order to bring out the one great point.

This: That when a Japanese thinks of Hachiman, and a Boer of the Lord of Hosts, they are not two thoughts, but one.

The cause of human sectarianism is not lack of sympathy in thought, but in speech; and this it is our not unambitious design to remedy.

Every new sect aggravates the situation. Especially the Americans, grossly and crapulously ignorant as they are of the rudiments of human language, seize like mongrel curs upon the putrid bones of their decaying monkey-jabber, and gnaw and tear them with fierce growls and howls.

The mental prostitute, Mrs. Eddy (for example), having invented the idea which ordinary people call "God," christened it "Mind," and then by affirming a set of propositions about "Mind," which are only true of "God," set all hysterical, dyspeptic, crazy Amurrka by the ears. Personally, I don't object to people discussing the properties of four-sided triangles; but I draw the line when they use a well-known word, such as pig, or mental healer, or dung-heap, to denote the object of their paranoiac fetishism.

Even among serious philosophers the confusion is very great. Such terms as God, the Absolute, Spirit, have dozens of connotations, according to the time and place of the dispute and the beliefs of the disputants.

Time enough that these definitions and their inter-relation should be crystallised, even at the expense of accepted philosophical accuracy.

2. The principal sources of our tables have been the philosophers and traditional systems referred to above, as also, among many others, Pietri di Abano,[2] Lilly, Eliphaz Levi, Sir R. Burton, Swami Vivekananda, the Hindu, Buddhist, and Chinese Classics, the Qúran and its commentators, the Book of the Dead, and, in particular, original research. The Chinese, Hindu, Buddhist, Moslem and Egyptian systems have never before been brought into line with the Qabalah; the Tarot has never been made public.

Eliphaz Levi knew the true attributions but was forbidden to use them.[*]

All this secrecy is very silly. An indicible Arcanum is an arcanum that *cannot* be revealed. It is simply bad faith to swear a man to the most horrible penalties if he betray . . ., etc., and then take him mysteriously apart and confide the Hebrew Alphabet to his safe keeping.[3] This is perhaps only ridiculous; but it is a wicked imposture to pretend to have received it from Rosicrucian manuscripts which are to be found in the British Museum. To obtain money on these grounds, as has been done by certain moderns, is clear (and, I trust, indictable) fraud.

The secrets of Adepts are not to be revealed to men. We only wish they were. When a man comes to me and asks for the Truth, I go away and practice teaching the Differential Calculus to a Bushman; and I answer the former only when I have succeeded with the latter. But to withhold the Alphabet of Mysticism from the learner is the device of a selfish charlatan. That which can be taught shall be taught, and that which cannot be taught may at last be learnt.

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[*] This is probably true, though in agreement with the statement of the traducer of Levi's doctrine and the vilifier of his noble personality.

3. As a weary but victorious warrior delights to recall his battles—Fortisan hæc olim meminisse juvabit[*]—we would linger for a moment upon the difficulties of our task.

The question of sacred alphabets has been abandoned as hopeless. As one who should probe the nature of woman, the deeper he goes the rottener it gets; so that at last it is seen that there is no sound bottom. All is arbitrary;[†] withdrawing out caustics and adopting a protective treatment, we point to the beautiful clean bandages and ask the clinic to admire! To take one concrete example: the English T is clearly equivalent in sound to the Hebrew ת, the Greek τ, the Arabic ت and the Coptic ⲧ, but the numeration is not the same. Again, we have a clear analogy in shape (perhaps a whole series of analogies), which, on comparing the modern alphabets with primeval examples, breaks up and is indecipherable.

The same difficulty in another form permeates the question of gods.

Priests, to propitiate their local fetish, would flatter him with the title of creator; philosophers, with a wider outlook, would draw identities between many gods in order to obtain a unity. Time and the gregarious nature of man have raised gods as ideas grew more universal; sectarianism has drawn false distinctions between identical gods for polemical purposes.

Thus, where shall we put Isis, favouring nymph of corn as she was? As the type of motherhood? As the moon? As the great goddess Earth? As Nature? As the Cosmic Egg from which all Nature sprang? For as time and place have changed, so she is all of these!

What of Jehovah, that testy senior of Genesis, that lawgiver of Leviticus, that Phallus of the depopulated slaves of the Egyptians, that jealous King-God of the times of the Kings, that more spiritual conception of the Captivity, only invented when all temporal hope was lost, that mediæval battleground of cross-chopped logic, that Being stripped of all his attributes and assimilated to Parabrahman and the Absolute of the Philosopher?

Satan, again, who in Job is merely Attorney-General and prosecutes for the Crown, acquires in time all the obloquy attaching to that functionary in the eyes of the criminal classes, and becomes a slanderer. Does any one really think that any angel is such a fool as to try to gull the Omniscient God into injustice to his saints?

Then, on the other hand, what of Moloch, that form of Jehovah denounced by those who did not draw huge profit from his rites? What of the savage and morose Jesus of the Evangelicals, cut by their petty malice from the gentle Jesus of the Italian children? How shall we identify the thaumaturgic Chauvinist of Matthew with the metaphysical Logos of John? In short, while the human mind is mobile, so long will the definitions of all our terms vary.

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[*] [*Lat.* approx. "perhaps it will be pleasant to remember these things one day."]

[†] All symbolism is perhaps ultimately so; there is no necessary relation in thought between the idea of a mother, the sound of the child's cry "Ma," and the combination of lines *ma*. This, too, is the extreme case, since "ma" is the sound naturally just produced by opening the lips and breathing. Hindus would make a great fuss over this true connection; but it is very nearly the only one. All these beautiful schemes break down sooner or later, mostly sooner.

But it is necessary to settle on something: bad rules are better than no rules at all. We may then hope that our critics will aid our acknowledged feebleness; and if it be agreed that much learning hath made us mad, that we may receive humane treatment and a liberal allowance of rubber-cores in our old age.

4. The Tree of Life is the skeleton on which this body of truth is built. The juxtaposition and proportion of its parts should be fully studied. Practice alone will enable the student to determine how far an analogy may be followed out. Again, some analogies may escape a superficial study. The Beetle is only connected with the sign Pisces through the Tarot Trump "The Moon." The Camel is only connected with the High Priestess through the letter Gimel.

Since all things whatsoever (including no thing) may be placed upon the Tree of Life, the Table could never be complete. It is already somewhat unwieldy; we have tried to confine ourselves as far as possible to lists of Things Generally Unknown. It must be remembered that the lesser tables are only divided from the thirty-two-fold table in order to economise space; *e.g.* in the seven-fold table the entries under Saturn belong to the thirty-second part in the large table.

We have been unable for the moment to tabulate many great systems of Magic; the four lesser books of the Lemegeton,[4] the system of Abramelin, if indeed its Qliphothic ramifications are susceptible of classification, once we follow it below the great and terrible Demonic Triads which are under the presidency of the Unutterable Name;[5] the vast and comprehensive system shadowed in the Book called the Book of the Concourse of the Forces,[6] interwoven as it is with the Tarot, being, indeed, on one view little more than an amplification and practical application of the Book of Thoth.[7]

But we hope that the present venture will attract scholars from all quarters, as when the wounded Satan leaned upon his spear,

> " Forthwith on all sides to his aid was run
> By angels many and strong,"

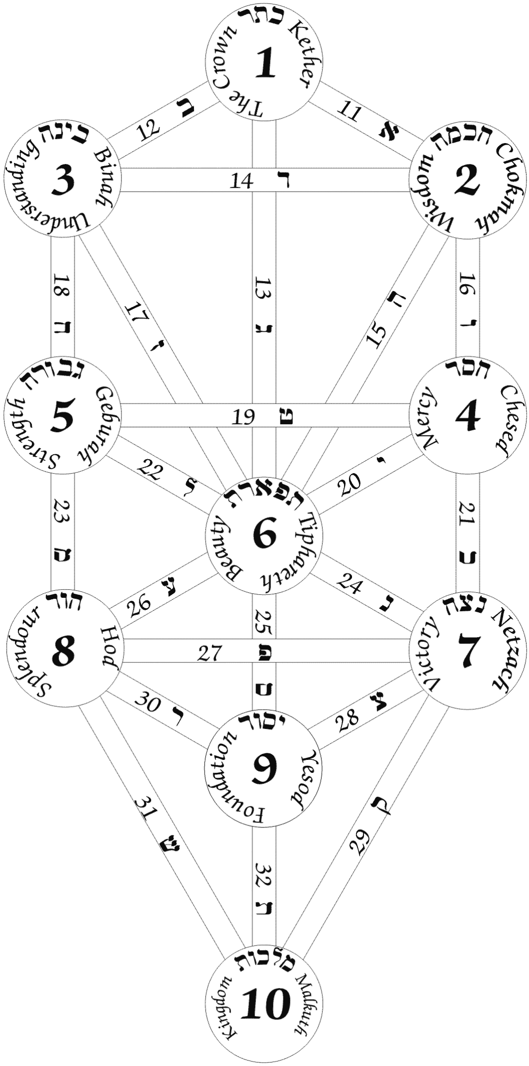
and that in the course of time a far more satisfactory volume may result.

Many columns will seem to the majority of people to consist of mere lists of senseless words. Practice, and advance in the magical or mystical path, will enable little by little to interpret more and more.

Even as a flower unfolds beneath the ardent kisses of the Sun, so will this table reveal its glories to the dazzling eye of illumination. Symbolic and barren as it is, yet it shall stand for the athletic student as a perfect sacrament, so that reverently closing its pages he shall exclaim, "May that of which we have partaken sustain us in the search for the Quintessence, the Stone of the Wise, the Summum Bonus, True Wisdom, and Perfect Happiness.

So mote it be!

THE TREE OF LIFE



COL. XII. This arrangement is the basis of the whole system of this book. Besides the 10 numbers and the 22 letters, it is divisible into 3 columns, 4 planes, 7 planes, 7 palaces, etc. etc.[8]

TABLE OF CORRESPONDENCES

TABLE I

I. Key Scale.	II.* Hebrew Names of Numbers and Letters.	III. English of Col. II.	IV.* Consciousness of the Adept.	V.* God-Names in Assiah.
	אין Ain	Nothing		
0	אין סוף Ain Soph	No Limit	. . . .	. . . .
	אין סוף אור Ain Soph Aur	Limitless L.V.X		
1	כתר * Kether	Crown*	הוא	אהיה
2	חכמה * Chokmah	Wisdom		יה
3	בינה * Binah	Understanding		יהוה אלהים
4	חסד * Chesed	Mercy		אל
5	גבורה * Geburah	Strength		אלהים גבור
6	תפארת * Tiphareth	Beauty		יהוה אלוה ודעת
7	נצח Netzach	Victory		יהוה צבאות
8	הוד Hod	Splendour		אלהים צבאות
9	יסוד * Yesod	Foundation		שדי אל חי
10	מלכות * Malkuth	Kingdom		אדני מלך
11	אלף Aleph	Ox		יהוה
12	בית Beth	House		אזבוגה (8)
13	גמל Gimel	Camel		הד (9) אלים (81)
14	דלת Daleth	Door		אהא (7)
15	הה Hé	Window		
16	וו Vau	Nail		
17	זין Zain	Sword		
18	חית Cheth	Fence	هو الله الذي لا اله الا هو	
19	טית Teth	Serpent		
20	יוד Yod	Hand		
21	כף Kaph	Palm		אבא (4) אל אב (34)
22	למד Lamed	Ox Goad		
23	מים Maim	Water		אל
24	נון Nun	Fish		
25	סמך Samekh	Prop		
26	עין Ayin	Eye		
27	פה Pé	Mouth		אדני (65)
28	צדי Tzaddi	Fish-hook		
29	קוף Qoph	Back of head		
30	ריש Resh	Head		אלה (36)
31	שין Shin	Tooth		אלהים
32	תו Tau	Tau (as Egyptian)		אב (3) יה (15)
32 bis	תו Tau	. . . .		אדני [הארץ]
31 bis	שין Shin	. . . .		יהשוה [אהיה : אגלא]

TABLE OF CORRESPONDENCES

	VI. The Heavens of Assiah.	VII. English of Col. VI.	VIII.* Orders of Qliphoth.
0	. . . .	. . . .	. . . .
1	הגלגלים ראשית Rashith ha-Gilgalim	Sphere of Primum Mobile	(1) תאומיאל Thaumiel
2	מזלות Mazloth	Sphere of the Zodiac	(1) עוגואל Ghagiel
3	שבתאי Shabbathai	Sphere of Saturn	(1) סאתאריאל Satariel
4	צדק Tzedeq	Sphere of Jupiter	(2) געסכלה Gha'agsheklah
5	מאדים Madim	Sphere of Mars	(3) גולחב Golachab
6	שמש Shemesh	Sphere of Sol	(4) תגרירון Thagiriron
7	נגה Nogah	Sphere ofVenus	(5) ערב זרק A'arab Zaraq
8	כוכב Kokab	Sphere of Mercury	(6) סמאל Samael
9	לבנה Levanah	Sphere of Luna	(7) גמיאל Gamaliel
10	חלם יסודות Cholem Yesodoth	Sphere of the Elements	(7) לילית Lilith
11	רוח Ruach	Air	[Elements. See Col. LXVIII.]
12	[Planets follow Sephiroth, corresponding]	Mercury	[Planets follow Sephiroth]
13	. . . .	Luna	. . . .
14	. . . .	Venus	. . . .
15	תלה Teleh	Aries △	* בעירירון Ba'airiron
16	שור Shar	Taurus 🜃	אדימירון Adimiron
17	תאונים Teonim	Gemini	צללימירון Tzalalimiron
18	סרטן Sarton	Cancer ▽	שיחרירון Shichiriron
19	אריה Ari	Leo △	שלהבירון Shalehbiron
20	בתולה Betulah	Virgo 🜃	צפרירון Tzaphiriron
21	. . . .	Jupiter	. . . .
22	מאזנים Moznaim	Libra 🜁	עבירירון A'abiriron
23	מים Maim	Water	. . . .
24	עקרב Akrab	Scorpio ▽	נחשתירון Necheshthiron
25	קשת Qesheth	Sagittarius △	נחשירון Necheshiron
26	גדי Gedi	Capricorn 🜃	דגדגירון Dagdagiron
27	. . . .	Mars	. . . .
28	דלי Deli	Aquarius 🜁	בהימירון Bahimiron
29	דגים Dagim	Pisces ▽	נשימירון Nashimiron
30	. . . .	Sol	. . . .
31	אש Ash	Fire	. . . .
32	. . . .	Saturn	. . . .
32 bis	ארץ Aretz	Earth	. . . .
31 bis	את Ath	Spirit	. . . .

	IX. The Sword and the Serpent	X. Mystic Numbers of the Sephiroth	XI.* Elements (with their Planetary Rulers).	XII.* The Tree of Life.
0	. . . .	0	. . . .	. . . .
1	The Flaming Sword follows the downward course of the Sephir-oth, and is compared to the Lightning Fla sh. Its hilt is in Kether and its point in Malkuth.	1	Root of 🜁	1st Plane, Middle Pillar
2		3	Root of 🜂	2nd Plane, Right Pillar
3		6	Root of 🜄	2nd Plane, Left Pillar
4		10	🜄	3rd Plane, Right Pillar
5		15	🜂	3rd Plane, Left Pillar
6		21	🜁	4th Plane, Middle Pillar
7		28	🜂	5th Plane, Right Pillar
8		36	🜄	5th Plane, Left Pillar
9		45	🜁	6th Plane, Middle Pillar
10		55	🜃	7th Plane, Middle Pillar
11	The Serpent of Wisdom follows the course of the paths or letters upwards, its head being thus in א, its tails in ת. א, מ, and ש are the Mother letters, referring to the Elements; ב, ג, ד, כ, פ, ר, and ת, the Double letters, to the Planets;the rest, Single letters, to the Zodiac.	66	Hot and Moist 🜁	Path joins 1 – 2
12		78	. . . .	” 1 – 3
13		91	. . . .	” 1 – 6
14		105	. . . .	” 2 – 3
15		120	☉ 🜂 ♃	” 2 – 6
16		136	♀ 🜃 ☽	” 2 – 4
17		153	♄ 🜁 ☿	” 3 – 6
18		171	♂ 🜄	” 3 – 5
19		190	☉ 🜂 ♃	” 4 – 5
20		210	♀ 🜃 ☽	” 4 – 6
21		231	. . . .	” 4 – 7
22		253	♄ 🜁 ☿	” 5 – 6
23		276	Cold and moist 🜄	” 5 – 8
24		300	♂ 🜄	” 6 – 7
25		325	☉ 🜂 ♃	” 6 – 9
26		351	♀ 🜃 ☽	” 6 – 8
27		378	. . . .	” 7 – 8
28		406	♄ 🜁 ☿	” 7 – 9
29		435	♂ 🜄	” 7 – 10
30		465	. . . .	” 8 – 9
31		496	Hot and dry 🜂	” 8 – 10
32		528	. . . .	” 9 – 10
32 bis	. . . .	. . . .	Cold and dry 🜃	. . . .
31 bis	. . . .	. . . .	. . . .	. . . .

TABLE OF CORRESPONDENCES

	XIII. The Paths of the Sepher Yetzirah.	XIV. General Attribution of Tarot.	XV.* The King Scale of Colour (י).
0	. . . .	. . . .	. . . .
1	Admirable or Hidden Intelligence	The 4 Aces	Brilliance
2	Illuminating I.	The 4 Twos—Kings or Knights	Pure soft blue
3	Sanctifying I.	The 4 Threes—Queens	Crimson
4	Measuring Cohesive or Receptacular I.	The 4 Fours	Deep violet
5	Radical I.	The 4 Fives	Orange
6	I. of the Mediating Influence	The 4 Sixes—Emperors or Princes	Clear pink rose
7	Occult or Hidden I.	The 4 Sevens	Amber
8	Absolute or Perfect I.	The 4 Eights	Violet purple
9	Pure or Clear I.	The 4 Nines	Indigo
10	Resplendent I.	The 4 Tens—Empresses or Princesses	Yellow
11	Scintillating I.	The Fool—[Swords] Emperors or Princes	Bright pale yellow
12	I. of Transparency	The Juggler	Yellow
13	Uniting I.	The High Priestess	Blue
14	Illuminating I.	The Empress	Emerald green
15	Constituting I.	The Emperor	Scarlet
16	Triumphal or Eternal One	The Hierophant	Red orange
17	Disposing One	The Lovers	Orange
18	I. of the House of Influence	The Chariot	Amber
19	I. of all the Activities of the Spiritual Being	Strength	Yellow, greenish
20	I. of Will	Hermit	Green, yellowish
21	I. of Conciliation	Wheel of Fortune	Violet
22	Faithful I.	Justice	Emerald green
23	Stable I.	The Hanged Man—[Cups] Queens.	Deep blue
24	Imaginative I.	Death	Green blue
25	I. of Probation or Tentative One	Temperence	Blue
26	Renovating I.	The Devil	Indigo
27	Exciting I.	The House of God	Scarlet
28	Natural I.	The Star	Violet
29	Corporeal I.	The Moon	Crimson (ultra violet)
30	Collecting I.	The Sun	Orange
31	Perpetual I.	The Angel or Last Judgement—[Wands] Kings or Knights.	Glowing orange scarlet
32	Administrative I.	The Universe	Indigo
32 bis	. . . .	Empresses [Coins]	Citrine, russet, olive, and black (quartered)
31 bis	. . . .	All 22 Trumps	White, merging Grey

TABLE I (*continued*)

	XVI.* The Queen Scale of Colour (ה).	XVII.* The Emperor Scale of Colour (ו).	XVIII.* The Empress Scale of Colour (ה).
0	. . . .	. . . .	. . . .
1	White brilliance	White brilliance	White flecked gold
2	Grey	Blue pearl grey, like mother-of pearl	White, flecked red, blue, and yellow
3	Black	Dark brown	Grey flecked pink
4	Blue	Deep purple	Deep azure flecked yellow
5	Scarlet red	Bright scarlet	Red flecked black
6	Yellow (gold)	Rich salmon	Gold amber
7	Emerald	Bright yellow green	Olive flecked gold
8	Orange	Red-russet	Yellow-brown flecked white
9	Violet	Very dark purple	Citrine flecked azure
10	Citrine, olive, russet, and black*	As Queen scale, but flecked with gold	Black rayed yellow
11	Sky blue	Blue emerald green	Emerald flecked gold
12	Purple	Grey	Indigo rayed violet
13	Silver	Cold pale blue	Silver rayed sky-blue
14	Sky blue	Early spring green	Bright rose of cerise rayed pale yellow
15	Red	Brilliant flame	Glowing red
16	Deep indigo	Deep warm olive	Rich brown
17	Pale Mauve	New yellow leather	Reddish grey inclined to mauve
18	Maroon	Rich bright russet	Dark greenish brown
19	Deep purple	Grey	Reddish amber
20	Slate grey	Green grey	Plum colour
21	Blue	Rich purple	Bright blue rayed yellow
22	Blue	Deep blue-green	Pale green
23	Sea-green	Deep olive-green	White flecked purple
24	Dull brown	Very dark brown	Livid indigo brown (like a black beetle)
25	Yellow	Green	Dark vivid blue
26	Black	Blue black	Cold dark grey near black
27	Red	Venetian red	Bright red rayed azure or orange
28	Sky blue	Blueish mauve	White tinged purple
29	Buff, flecked silver-white	Light translucent pinksh brown	Stone colour
30	Gold yellow	Rich amber	Amber rayed red
31	Vermillion	Scarlet, flecked gold	Vermillion flecked crimson & emerald
32	Black	Blue black	Black rayed blue
32 bis	Amber	Dark brown	Black and yellow
31 bis	Deep purple (near black)	The 7 prismatic colours, the violet being outside	White, red, yellow, blue, black (the latter outside)

	XIX.* Selection of Egyptian Gods.	XX. Complete Practical Attribution of Egyptian Gods.	XXI.* The Perfected Man.
0	Harpocrates, Amoun, Nuith [[Nuit and Hadit]]	Heru-pa-Kraath	Nu—the Hair
1	Ptah, Asar un Nefer, Hadith [[Heru-Ra-Ha]]	Ptah	Disk (of Ra)—the Face.
2	Amoun, Thoth, Nuith [Zodiac]	Isis [As Wisdom]	[In Daath, Asi—the Neck]
3	Maut, Isis, Nephthys	Nephthys	
4	Amoun, Isis [[Hathoor]]	Amoun	Neith—the Arms
5	Horus, Nephthys	Horus	
6	Asar, Ra [[On, Hrumachis]]	Ra	The Mighty and Terrible One—the Breast
7	Hathoor	Hathoor	The Lords of Kereba—the Reins. Nuit—the Hips and Legs.
8	Anubis	Thoth	
9	Shu [[Hermanubis, all exclusively phallic Gods]]	Shu	Asar and Asi—the Phallus and Vulva. Sati—the Spine
10	Seb. Lower (*i.e.* unwedded) Isis and Nephthys. [[Sphinx as synthesis of Elements]]	Osiris	The Eye of Hoor—the Buttocks and Anus
11	Nu [[Hoor-pa-kraat as ATU 0]]	Mout	As 6
12	Thoth and Cynocephalus	Thoth	Anpu—the Lips
13	Chomse	Chomse	Hathor—the Left Eye
14	Hathor	Hathoor	Khenti-Khas—the Left Nostril
15	Men Thu	Isis	
16	Asar, Ameshet, Apis	Osiris	Ba-Neb-Tattu—The Shoulders
17	Various twin Deities, Rekht, Merti, &c. [[Heru-Ra-Ha]]	The twin Merti	. . . .
18	Khephra	Hormakhu	. . . .
19	Ra-Hoor-Khuit, Pasht, Sekhet, Mau	Horus	As 6.
20	Isis [as Virgin]	Heru-pa-Kraath	. . . .
21	Amoun-Ra	Amoun-Ra	Apu-t—the Left Ear
22	Ma	Maat	. . . .
23	Tum, Ptah, Auramoth (as ▽), Asar (as Hanged Man), Hekar, Isis [[Hathor]]	Ιⲉϧϩⲟⲧⲣⲉⲑ	As 24
24	Merti goddesses, Typhon, Apep, Khephra	Hammemit	Sekhet—the Belly and Back
25	Nephthys	Ⲁⲣⲱⲧⲉⲣⲓⲉ	. . . .
26	Khem (Set)	Set	As 10, for ע means Eye
27	Horus	Men*θ*u	Khenti-Khas—the Right Nostril
28	Ahepi, Aroueris	Nuit	The Lords of Kereba—the Reins
29	Khephra (as Scarab in Tarot Trump)	Anubi	
30	Ra and many others	Ra	Hathor—the Right Eye
31	Thoum-Aesh-Neith, Mau, Kabeshunt, Horus, Tarpesheth.	Mau	[Serqet—the Teeth.] As 6.
32	Sebek, Mako	See Note *	Apu-t—the Right Ear
32 bis	Satem, Ahapshi, Nephthys, Ameshet	. . . .	אלים חיים—the Bones. As 16
31 bis	Asar	. . . .	. . . .

TABLE I (*continued*)

	XXII. Small selection of Hindu Deities.	XXIII.* The Forty Buddhist Meditations.	
0	AUM	{ Nothing and Neither P nor p' Space Consciousness	F F F
1	Parabrahm (or any other whom one wishes to please) [[Shiva, Brahma]]	Indifference	S
2	Shiva, Vishnu (as Buddha avatars), Akasa (as matter), Lingam	Joy	S
3	Bhavani (all forms of Sakti), Prana (as Force), Yoni	Compassion	S
4	Indra, Brahma	Friendliness	S
5	Vishnu, Varruna-Avatar	Death	R
6	Vishu-Hari-Krishna-Rama	Buddha	R
7	[[Bhavani, *etc.*]]	The Gods	R
8	Hanuman	Analysis into 4 Elements	A
9	Ganesha, Vishnu (Kurm Avatar)	Dhamma	R
10	Lakshmi, &c. [Kundalini]	{ Sangha The Body	R R
11	The Maruts [Vayu]	Wind	K
12	Hanuman, Vishnu (as Parasa-Rama)	Yellow	K
13	Chandra (as ☽)	Loathsomeness of Food	P
14	Lalita (sexual aspect of Sakti)	Dark Blue	K
15	Shiva	Bloody Corpse	I
16	Shiva (Sacred Bull)	Beaten and Scattered Corpse	I
17	Various twin and hybrid Deities	White	K
18	[[Krishna]]	Worm-eaten Corpse	I
19	Vishnu (Nara-Singh Avatar)	Gnawed by Wild Beasts Corpse	I
20	The Gopi girls, the Lord of Yoga	Bloated Corpse	I
21	Brahma, Indra	Liberality	R
22	Yama	Hacked in Pieces Corpse	I
23	Soma [apas]	Water	K
24	Kundalini [[Yama]]	Skeleton Corpse	I
25	Vishnu (Horse-Avatar)	Limited Aperture	K
26	Lingam, Yoni	Putrid Corpse	I
27	[[Krishna]]	Blood-red	K
28	[[The Maruts]]	Purple Corpse	I
29	Vishnu (Matsya Avatar)	Conduct	R
30	Agni [Tejas], Yama [as God of Last Judgement]	Light	K
31	Surya (as ☉)	Fire	K
32	Brahma	Quiescence	R
32 bis	[Prithivi]	Earth	K
31 bis	[Akasa]	Breathing	R

	XXIV. Certain of the Hindu and Buddhist Results.	XXV.-XXXII.	XXXIII. Some Scandinavian Gods.	XXXIV. Some Greek Gods.
0	Nerodha-samapatti, Nirvikalpa-samadhi, Shiva darshana.	. . . .	. . . .	Pan.
ζ1	Unity with Brahma, Atma darshana	We have insufficient knowledge of the attributions of Assyrian, Syrian, Mongolian, Tibetan, Mexican, Zend, South Sea, West African &c.	Wotan	Zeus, Iacchus
2	. . . .		Odin	Athena, Uranus [[Hermes]]
3	. . . .		Frigga	Cybele, Demeter, Rhea, Heré, [[Psyché, Kronos]]
4	. . . .		Wotan	Poseidon [[Zeus]]
5	. . . .		Thor	Ares, Hades
6	Vishvarupa-darshana		. . . .	Iacchus, Apollo, Adonis [[Dionysus, Bacchus]]
7	. . . .		Freya	Aphrodité, Niké
8	. . . .		Odin, Loki	Hermes
9	. . . .		. . . .	Zeus (as △), Diana of Epheus (as phallic stone [[and ◡]]) [[Eros]]
10	Vision of the "Higher Self," the various Dhyanas or Jhanas		. . . .	Persephone, [Adonis], Psyché
11	Vaya-Bhawana		Valkyries	Zeus
12	. . . .		. . . .	Hermes
13	Vision of Chandra		. . . .	Artemis, Hekaté
14	Success in Bhaktioga		Freya	Aphrodité
15	. . . .		. . . .	Athena
16	Success in Hathayoga, Asana and Prana-yama		. . . .	[Heré]
17	. . . .		. . . .	Castor and Pollux, Apollo the Diviner [[Eros]]
18	. . . .		. . . .	Apollo the Charioteer
19	. . . .		. . . .	Demeter [borne by lions]
20	. . . .		. . . .	[Attis]
21	. . . .		. . . .	Zeus
22	. . . .		. . . .	Themis, Minos, Aeacus and Rhadamanthus
23	Apo-Bhawana		. . . .	Poseidon
24	. . . .		. . . .	Ares [[Apollo the Pythean, Thanatos]]
25	. . . .		. . . .	Apollo, Artemis (hunters)
26	. . . .		. . . .	Pan, Priapus [Erect Hermes and Bacchus]
27	. . . .		Tuisco	Ares, [[Athena]]
28	. . . .		. . . .	[Athena] Ganymede
29	. . . .		. . . .	Poseidon [[Hermes Psychopompos]]
30	Vision of Surya		. . . .	Helios, Apollo
31	Agni-Bhawana		. . . .	Hades
32	. . . .		. . . .	[Athena]
32 bis	Prithiva-Bhawana		. . . .	[Demeter] [[Gaia]]
31 bis	Vision of the Higher Self, Prana-yama.		. . . .	Iacchus

	XXXV. Some Roman Gods.	XXXVI. Selection of Christian Gods (10); Apostles (12); Evangelists (4) and Churches of Asia (7).	XXXVII. Hindu Legendary Demons.
0	. . . .	. . . .	. . . .
1	Jupiter	God the 3 in 1	[Insufficient information.]
2	Janus [[Mercury]]	God the Father, God who guides Parliament	
3	Juno, Cybele, Hecate, &c.	The Virgin Mary	
4	Jupiter [[Libitina]]	God the Rain-make (*vide* Prayer-book), God the Farmer's Friend	
5	Mars	Christ coming to Judge the World	
6	Apollo [[Bacchus, Aurora]]	God the Son (and Maker of fine Weather)	
7	Venus	Messiah, Lord of Hosts (*vide* Prayer-book, R. Kipling, &c.)	
8	Mercury	God the Holy Ghost (as Comforter and Inspirer of Scripture), God the Healer of Plagues	
9	Diana (as ☽) [[Terminus, Jupiter]]	God the Holy Ghost (as Incubus)	
10	Ceres	Ecclesia Xsti, the Virgin Mary	
11	Jupiter [[Juno, Æolus]]	Matthew	
12	Mercury	Sardis	
13	Diana	Laodicea	
14	Venus	Thyatira	
15	Mars, Minerva	[The Disciples are too indefinite]	
16	Venus [[Hymen]]	. . . .	
17	Castor and Pollux, [Janus] [[Hymen]]	. . . .	
18	Mercury [[Lares and Penates]]	. . . .	
19	Venus (repressing the Fire of Vulcan)	. . . .	
20	[Attis], Ceres, Adonis [[Vesta, Flora]]	. . . .	
21	Jupiter, [Pluto]	Philadelphia	
22	Vulcan [[Venus, Nemesis]]	. . . .	
23	Neptune [[Rhea]]	John, Jesus as Hanged Man	
24	Mars [[Mors]]	. . . .	
25	Diana (as Archer) [[Iris]]	. . . .	
26	Pan, Vesta, Bacchus	. . . .	
27	Mars	Pergamos	
28	Juno [[Æolus]]	. . . .	
29	Neptune	. . . .	
30	Apollo [[Ops]]	Smyrna	
31	Vulcan, Pluto	Mark	
32	Saturn [[Terminus, Astræa]]	Ephesus	
32 bis	Ceres	Luke	
31 bis	[Liber] [[Bacchus]]	The Holy Ghost	

	XXXVIII.* Animals, Real and Imaginary.	XXXIX.* Plants, Real and Imaginary.
0	[[Dragon]]	[[Lotus, Rose]]
1	God [[Swan, Hawk]]	Almond in Flower [[Banyan]]
2	Man	Amaranth [[Mistletoe, Bo or Pipal Tree]]
3	Woman [[Bee]]	Cypress, Opium Poppy [[Lotus, Lily, Ivy]]
4	Unicorn	Olive, Shamrock [[Opium Poppy]]
5	Basilisk	Oak, Nux Vomica, Nettle [[Hickory]]
6	Phœnix, Lion, Child [[Spider, Pelican]]	Acacia, Bay, Laurel, Vine [[Oak, Gorse, Ash, Aswata]]
7	Iynx [[Raven, all carrion birds]]	Rose [[Laurel]]
8	Hermaphrodite, Jackal [[Twin serpents, Monoceros de Astris]]	Moly, Anhalonium Lewinii
9	Elephant [[Tortoise, Toad]]	[Banyan], Mandrake, Damiana [[Ginseng, Yohimba]]
10	Sphinx	Willow, Lily, Ivy [[Pomegranete, all cereals]]
11	Eagle, Man (Cherub of 🜁) [[Ox]]	Aspen
12	Swallow, Ibis, Ape [[Twin Serpents, fish, hybrids]]	Vervain, Herb Mercury, Major-lane, Palm [[Lime or Linden]]
13	Dog [[Stork, Camel]]	Almond, Mugwort, Hazel (as ☽), Moonwort, Ranunculus [[Alder, Pomegranete]]
14	Sparrow, Dove [[Sow]]	Myrtle, Rose, Clover [[Fig, Peach, Apple]]
15	Ram, Owl	Tiger Lily, Geranium [[Olive]]
16	Bull (Cherub of 🜃)	Mallow [[all giant trees]]
17	Magpie, hybrids [[Parrot, Zebra, Penguin]]	Hybrids, Orchids
18	Crab, Turtle, Sphinx [[Whale, all beasts of Transport]]	Lotus
19	Lion (Cherub of 🜂) [[Cat, Tiger, Serpent]]	Sunflower
20	Virgin, Anchorite, any solitary person or animal [[Rhinoceros]]	Snowdrop, Lily, Narcissus [[Mistletoe]]
21	Eagle [[Praying Mantis]]	Hyssop, Oak, Poplar, Fig [[Arnica, Cedar]]
22	Elephant [[Spider]]	Aloe
23	Eagle-Snake-Scorpion (Cherub of 🜄)	Lotus, all Water Plants
24	Scorpio, Beetle, Crayfish or Lobster, Wolf [[all Reptiles, Shark, Crablouse]]	Cactus [[Nettle, all poisonous plants]]
25	Centaur, Horse, Hippogriff, Dog	Rush
26	Goat, Ass [[Oyster]]	Indian Hemp, Orchis Root, Thistle [[Yohimba]]
27	Horse, Bear, Wolf [[Boar]]	Absinthe, Rue
28	Man or Eagle (Cherub of 🜁), Peacock	[Olive], Cocoanut
29	Fish, Dolphin [[Beetle, Dog, Jackal]]	Unicellular Organisms, Opium [[Mangrove]]
30	Lion, Sparrowhawk [[Leopard]]	Sunflower, Laural, Heliotrop [[Nut, Galangal]]
31	Lion (Cherub of 🜂)	Red Poppy, Hibiscus, Nettle
32	Crocodile	Ash, Cypress, Hellebore, Yew, Nightshade [[Elm]]
32 bis	Bull (Cherub of 🜃)	Oak, Ivy [[Cereals]]
31 bis	Sphinx (if sworded and crowned)	Almond in Flower

	XL.* Precious Stones.	XLI. Magical Weapons.	CLXXXVII. Magical Formulæ (see Col. XLI)
0	[[Star Sapphire, Black Diamond]]	[[No attribution possible]]	LASTAL. M . . . . M
1	Diamond	Swastika or Fylfot Cross, Crown [[The Lamp]]	. . . .
2	Star Ruby, Turquoise	Lingam, the Inner Robe of Glory [[The Word]]	VIAOV
3	Star Sapphire, Pearl	Yoni, the Outer Robe of Concealment [[The Cup, the Shining Star]]	BABALON. VITRIOL
4	Amethyst, Sapphire [[Lapis Lazuli]]	The Wand, Sceptre, or Crook	IHVH
5	Ruby	The Sword, Spear, Scourge, or Chain	AGLA. ALHIM
6	Topaz, Yellow Diamond	The Lamen or Rosy Cross	ABRAHADABRA. IAO: INRI
7	Emerald	The Lamp and Girdle	ARARITA
8	Opal, especially Fire Opal	The Names and Versicles and Apron	. . . .
9	Quartz	The Perfumes and Sandals [[The Altar and Sacrifice]]	ALIM
10	Rock Crystal	The Magical Circle and Triangle	VITRIOL
11	Topaz	The Dagger or Fan	. . . .
12	Opal, Agate	The Wand or Caduceus	. . . .
13	Moonstone, Pearl, Crystal	Bow and Arrow	ALIM
14	Emerald, Turquoise	The Girdle	ΑΓΑΠΗ
15	Ruby	The Horns, Energy, the Burin	. . . .
16	Topaz	The Labour of Preparation [[The Throne and Altar]]	. . . .
17	Alexandrite, Tourmaline, Iceland Spar	The Tripod	. . . .
18	Amber	The Furnace [[The Cup or Holy Graal]]	ABRAHADABRA
19	Cat's Eye	The Discipline (Preliminary) [[Phœnix Wand]]	ΤΟ ΜΕΓΑ ΘΗΡΙΟΝ
20	Peridot	The Lamp and Wand (Virile Force reserved), the Bread [[Lotus Wand]]	. . . .
21	Amethyst, Lapis Lazuli	The Sceptre	. . . .
22	Emerald	The Cross of Equilibrium	. . . .
23	Beryl or Aquamarine	The Cup and Cross of Suffering, the Wine [[Water of Lustration]]	. . . .
24	Snakestone	The Pain of the Obligation [[The Oath]]	AUMGN
25	Jacinth	The Arrow (swift and straight application of force)	ON
26	Black Diamond	The Secret Force, Lamp	ON
27	Ruby, any red stone	The Sword	. . . .
28	Artificial Glass [[Chalcedony]]	The Censer or Aspergillus	. . . .
29	Pearl	The Twilight of the Place and Magic Mirror	. . . .
30	Crysolith	The Lamen or Bow and Arrow	IAO : INRI
31	Fire Opal	The Wand or Lamp, Pyramid of △ [[The Thurible]]	. . . .
32	Onyx	A Sickle	. . . .
32 bis	Salt	The Pantacle or [[Bread and]] Salt	. . . .
31 bis	Black Diamond	[[The Winged Egg]]	. . . .

	XLII.* Perfumes.	XLIII.* Vegetable Drugs.	XLIV.* Mineral Drugs.
0	[[No attribution possible]]	. . . .	Carbon
1	Ambergris	Elixir Vitæ	Aur. Pot.
2	Musk	Hashish [[Cocaine]]	Phosphorus
3	Myrrh, Civet	Belladonna, Soma	Silver
4	Cedar	Opium	. . . .
5	Tobacco	Nux Vomica, Nettle [[Cocaine, Atropine]]	Iron, Sulphur
6	Olibanum	Stramonium, Alcohol, Digitalis, Coffee	. . . .
7	Benzoin, Rose, Red Sandal	Damiana, Cannabis Indica [[Anhalonium]]	Arsenic
8	Storax	Anhalonium Lewinii [[Cannabis Indica]]	Mercury
9	Jasmine, Jinseng, all Odoriferous Roots	Orchid Root	Lead
10	Dittany of Crete	Corn	Mag. Sulph.
11	Galbanum	Peppermint	. . . .
12	Mastic, White Sandal, [[Nutmeg]], Mace, Storax, all Fugitive Odours.	All cerebral excitants	Mercury
13	Menstrual Blood, Camphor, Aloes, all Sweet Virginal Odours	Jupiter, Pennyroyal, & all emmenogogues	. . . .
14	Sandalwood, Myrtle, all Soft Voluptuous Odours	All aphrodisiacs	. . . .
15	Dragon's Blood	All cerebral excitants	. . . .
16	Storax	Sugar	. . . .
17	Wormwood	Ergot and ecbolics	. . . .
18	Onycha	Watercress	. . . .
19	Olibanum	All carminatives and tonics	. . . .
20	Narcissus	All anaphrodisiacs	. . . .
21	Saffron, all Generous Odours	Cocaine	. . . .
22	Galbanum	Tobacco	. . . .
23	Onycha, Myrrh	Caseara, all purges	Sulphates
24	Siamese Benzoin, Opoponax	. . . .	. . . .
25	Lign-aloes	. . . .	. . . .
26	Musk, Civet (also ♄ian Perfumes)	Orchis [Satyrion]	. . . .
27	Pepper, Dragon's Blood, all Hot Pungent Odours	. . . .	. . . .
28	Galbanum	All diuretics	. . . .
29	Ambergris [[Menstrual Fluid]]	All narcotics	. . . .
30	Olibanum, Cinnamon, all Glorious Odours	Alcohol	. . . .
31	Olibanum, all Fiery Odours	. . . .	Nitrates
32	Assafœtida, Scammony, Indigo, Sulphur (all Evil Odours)	. . . .	Lead
32 bis	Storax, all Dull and Heavy Odours	. . . .	Bismuth
31 bis	[[No attribution possible]]	Stramonium	Carbon

TABLE I (*continued*)

	XLV. Magical Powers [Western Mysticism].	XLVI. System of Taoism.
0	The Supreme Attainment [[Vision of No Difference]]	The Tao or Great Extreme of the Yi King.
1	Union with God	Shang Ti (also the Tao)
2	The Vision of God face to face, Vision of Antinomies	The Yang and Khien
3	The Vision of Sorrow [[Vision of Wonder]]	Kwan-se-on, The Yin and Khwan.
4	The Vision of Love	. . . .
5	The Vision of Power	. . . .
6	The Vision of the Harmony of Things (also the Mysteries of the Crucifixion), [[Beatific Vision]]	Li
7	The Vision of Beauty Triumphant	. . . .
8	The Vision of Splendour [Ezekiel]	. . . .
9	The Vision of the Machinery of the Universe	. . . .
10	The Vision of the Holy Guardian Angel or of Adonai.	Khan
11	Divination	Sun
12	Miracles of Healing, Gift of Tongues, Knowledge of Sciences	Sun
13	The White Tincture, Clairvoyance, Divination by Dreams	Kan and Khwan
14	Love-philtres	Tui
15	Power of Consecrating Things	. . . .
16	The Secret of Physical Strength	. . . .
17	Power of being in two or more places at one time, and of Prophecy	. . . .
18	Power of Casting Enchantments	. . . .
19	Power of Training Wild Beasts	. . . .
20	Invisibility, Parthenogenesis, Initiation (?)	. . . .
21	Power of Acquiring Political and other Ascendency .	Li
22	Works of Justice and Equilibrium	. . . .
23	The Great Work, Talismans, Crystal-gazing, & c.	Tui
24	Necromancy	. . . .
25	Transmutations [[Vision of Universal Peacock]]	. . . .
26	The Witches' Sabbath so-called, the Evil Eye	. . . .
27	Works of Wrath and Vengeance	Kăn
28	Astrology	. . . .
29	Bewitchments, Casting Illusions	. . . .
30	The Red Tincture, Power of Acquiring Wealth	Li and Khien
31	Evocation, Pyromancy	Kăn
32	Works of Malediction and Death	Khăn
32 bis	Alchemy, Geomancy, Making of Pantacles, [[Travels on the Astral Plane]]	Kăn
31 bis	Invisibility, Transformations, Vision of the Genius	. . . .

	XLVII. Kings and Princes of the Jinn.	XLVIII. Figures related to Pure Number.	XLIX.* Lineal Figures of the Planets, &c., and Geomany.
0	. . . .	. . . .	The Circle
1	. . . .	. . . .	The Point
2	. . . .	The Cross	The Line, also the Cross
3	. . . .	The Triangle	The Plane, also the Diamond, Oval, Circle, and other Yoni Symbols
4		Tetrahedron or Pyramid, Cross	The Solid Figure
5		The Rose	The Tesseract
6		Calvary Cross, Truncated Pyramid, Cube.	} Sephirothic Geomantic Figures follow the Planets. Caput* and Cauda Draconis* are the Nodes of the Moon, nearly = Neptune and Herschel respectively. They belong to Malkuth.
7		A Rose (7 x 7), Candlestick	
8		. . . .	
9		. . . .	
10		Altar (Double Cube), Calvary Cross	
11		. . . .	Those of 🜁y Triplicity
12		Calvary Cross	Octagram
13		Greek Cross (Plane), Table of Shew-bread	Enneagram
14		. . . .	Heptagram
15		. . . .	Puer *
16		. . . .	Amissio *
17		Swastika	Albus *
18		. . . .	Populus and Via *
19		. . . .	Fortuna Major and Fortuna Minor *
20		. . . .	Conjunctio *
21		. . . .	Square and Rhombus
22		Greek Cross Solid, the Rose (3 + 7 + 12)	Puella
23		. . . .	Those of 🜄y Triplicity
24		. . . .	Rubeus *
25		The Rose (5 x 5)	Acquisitio *
26		Calvary Cross of 10, Solid	Carcer *
27		. . . .	Pentagram
28		. . . .	Tristitia *
29		. . . .	Laetitia *
30		. . . .	Hexagram
31		. . . .	Those of 🜂y Triplicity
32		. . . .	Triangle
32 bis	. . . .	. . . .	Those of 🜃y Triplicity
31 bis	. . . .	. . . .	. . . .

	L.* Transcendental Morality. [10 Virtues (1-10), 7 Sins (Planets), 4 Magick Powers (Elements).]	LI. The Coptic Alphabet.	Numeration of Col. LI.	English equivalent of Col. LI.
0	. . .	. . .	. . .	. . .
1	Pyrrho-Zoroastrianusm (Accomplishment of Great Work)	Ⲋ ⲋ	6	St
2	Devotion	Ϭ ϭ	. . .	Sz
3	Silence	Ϯ ϯ	. . .	Tt
4	Obedience	Ⲏ ⲏ	8	Æ
5	Energy	Ⲫ ⲫ	500	Ph
6	Devotion to Great Work	Ⲱ ⲱ	800	ōō (long O)
7	Unselfishness	Ⲉ ⲉ	5	E
8	Truthfulness	Ϥ ϥ	90	f, v
9	Independence	Ϫ ϫ	. . .	J
10	Scepticism	Ⲥ ⲥ	200	S
11	Noscere	Ⲁ ⲁ	1	A
12	Falsehood, Dishonesty [Envy]	Ⲃ ⲃ	2	B
13	Contentment [Idleness]	Ⲅ ⲅ	3	G
14	Unchastity [Lust]	Ⲇ ⲇ	4	D
15	. . .	Ϩ ϩ	. . .	H
16	. . .	Ⲩ ⲩ	400	U
17	. . .	Ⲍ ⲍ	7	Z
18	. . .	Ϧ ϧ	600	Ch
19	. . .	Ⲑ ⲑ	9	Th
20	. . .	Ⲓ ⲓ	10	I, y, ee
21	Bigotry, Hypocrisy [Gluttony]	Ⲕ ⲕ	20	K
22	. . .	Ⲗ ⲗ	30	L
23	Audere	Ⲙ ⲙ	40	M
24	. . .	Ⲛ ⲛ	50	N
25	. . .	Ⲝ ⲝ	60	X
26	. . .	Ⲟ ⲟ	70	O
27	Cruelty [Wrath]	Ⲡ ⲡ	80	P
28	. . .	Ⲯ ⲯ	700	Ps
29	. . .	Ⲭ ⲭ	90	Q
30	[Pride]	Ⲣ ⲣ	100	R
31	Velle	Ϣ ϣ	900	Sh
32	Envy [Avarice]	Ⲧ ⲧ	300	T
32 bis	Tacere	. . .	. . .	. . .
31 bis	. . .	. . .	. . .	. . .

TABLE OF CORRESPONDENCES

	LII. The Arabic Alphabet.	CLXXXIV. Numeration of Arabic Alphabet	LIII. The Greek Alphabet.	CLXXXV. Numeration of Greek Alphabet	CLXXXVI. Diseases (Typical).
0	. . . .	. . . .	. . . .	. . . .	. . . .
1	Three Lost Fathers.	. . . .	. . . .	31	Death
2		. . . .	[σ]	200	Insanity
3		. . . .	. . . .	. . . .	Dementia (Amnesia)
4	ث	500	[ϵ]	. . . .	Dropsy
5	خ	600	[ϕ]	500	Fever
6	ذ	700	ω	800	Heart Lesions
7	ض	800	[ϵ]	. . . .	Skin Troubles
8	ظ	900	. . . .	. . . .	Nerve Troubles
9	غ	1000	χ	600	Impotence
10	غ	. . . .	ϡ	900	Sterility
11	ا	1	α	1	Fluxes
12	ب	2	β	2	Ataxia
13	ج	3	γ	3	Menstrual Disorders
14	د	4	δ	4	Syphilis, Gonorrhoea
15	ه	5	ϵ	5	Apoplex
16	و	6	ϝ	6	Indigestion
17	ذ	7	ζ	7	Phthysis, Pneumonia
18	ح	8	η	8	Rheumatism
19	ط	9	θ	9	Syncope, etc. Heart
20	ي	10	ι	10	Spinal weakness, Paralysis
21	ك	20	κ	20	Gout
22	ل	30	λ	30	Kidney disorders
23	م	40	μ	40	Chill
24	ن	50	ν	50	Cancer
25	س	60	ξ [σ]	60	Apoplexy, Thrombosis
26	ع	70	ο	70	Arthritis
27	ف	80	π	80	Inflammation
28	ص	90	ψ	700	Cystitis
29	ق	100	ϙ	90	Gout
30	د	200	ρ	100	Repletion
31	ش	300	ϡ	900	Fever
32	ت	400	τ	300	Arterio Sclerosis
32 bis	. . . .	. . . .	υ	400	Sluggishness
31 bis	. . . .	. . . .	. . . .	. . . .	Death (full Insanity)

TABLE II

	LIV. The Letters of the Name.	LV. The Elements and Senses.	LVI. The Four Rivers.	LVII.* The Four Quarters.	LVIII. Supereme Elemental Kings.
11	ו	🜁 Air, Smell	הדקל Hiddekel	(E) מזרח Mezrach	Tahoeloj
23	ה	🜄 Water, Taste	גחון Gihon	(W) מערב Maareb	Thahebyobeaatan
31	י	🜂 Fire, Sight	פישון Pison	(S) דרום Darom	Ohooohatan
32 bis	הּ	🜃 Earth, Touch	פרת Phrath	(N) צפון Tzaphon	Thahaaothahe
31 bis	ש	⊛ Spirit, Hearing	. . . .	. . . .	. . . .

	LIX. Archangels of the Quarters.	LX. The Rulers of the Elements	LXI. Angels of the elements.	LXII. Kings of the Elemental Spirits.
11	רפאל Raphael	אריאל Ariel	חסן Chassan	Paralda
23	גבריאל Gabriel	תרשים Tharsis	תליהד Taliahad	Niksa
31	מיכאל Michael	שרף Seraph	אראל Aral	Djin
32 bis	אוריאל Auriel	כרוב Kerub	פורלאך Phorlakh	Ghob
31 bis	. . . .	. . . .	. . . .	. . . .

	LXIII. The Four Worlds.	LXIV. Secret Names of the Four Words.	LXV. Secret Numbers corresponding.	LXVI. Spelling of Tetragrammaton in the Four Worlds.
11	יצירה Yetrizah, Formative World	מה Mah	45	יוד הא ואו הא
23	בריאה Briah, Creative World	סג Seg	63	יוד הא ואו הא
31	אצילות Atziluth, Archetypal World	עב Aub	72	יוד הי ויו הי
32 bis	עשיה Assiah, Material World	בן Ben	52	יוד הה וו הה
31 bis	. . . .	. . . .	. . . .	. . . .

	LXVII. The Parts of the Soul.	LXVIII. The Demon Kings.	LXIX.* The Alchemical Elements.	LXX. Attribution of Pentagram.
11	רוח Ruach	Oriens	☿	Left Upper Point
23	נשמה Neshamah	Ariton	⊖	Right Upper Point
31	חיה Chiah	Paimon	🜍	Right Lower Point
32 bis	נפש Nephesh	Amaimon	⊖	Left Lower Point
31 bis	יחידה Yechidah	. . . .	. . . .	Topmost Point

	LXXI. The Court Cards of the Tarot, with the Spheres of their Celestial Dominion—Wands.	LXXII. The Court Cards of the Tarot, with the Spheres of their Celestial Dominion—Cups.
11	The Prince of the Chariot of Fire. Rules 20° ♋ to 20° ♍, including most of Leo Minor.	The Prince of the Chariot of the Waters. 20° ♎ to 20° ♏
23	The Queen of the Thrones of Flame. 20° ♓ to 20° ♈, including part of Andromeda.	The Queen of the Thrones of the Waters. 20° ♊ to 20° ♋
31	The Lord of the Flame and the Lightning. The King of the Spirits of Fire. Rules 20° ♏ to 20° ♐, including part of Hercules.	The Lord of the Waves and the Waters. The King of the Hosts of the Sea. 20° ♒ to 20° ♓, including most of Pegasus.
32 bis	The Princess of the Shining Flame. The Rose of the Palace of Fire. Rules one Quadrant of Heavens round N. Pole.	The Princess of the Waters. The Rose of the Palace of the Floods. Rules another Quadrant
31 bis	The Root of the Powers of Fire (Ace)	The Root of the Powers of Water.

	LXXIII. The Court Cards of the Tarot, with the Spheres of their Celestial Dominion—Swords.	LXXIV. The Court Cards of the Tarot, with the Spheres of their Celestial Dominion—Pantacles.
11	The Prince of the Chariot of Air. 20° ♑ to 20° ♒	The Prince of the Chariot of Earth. 20° ♈ to 20° ♉
23	The Queen of the Thrones of Air. 20° ♍ to 20° ♎	The Queen of the Thrones of the Earth. 20° ♐ to 20° ♑
31	The Lord of the Winds and the Breezes. The King of the Spirits of Air. 20° ♉ to 20° ♊	The Lord of the Wide and Fertile Land. The King of the Spirits of Earth. 20° ♌ to 20° ♍
32 bis	The Princess of the Rushing Winds. The Lotus of the Palace of Air. Rules a 3rd Quadrant.	The Princess of the Echoing Hills. The Lotus of the Palace of the Earth. Rules a 4th Quadrant of the Heavens about Kether.
31 bis	The Root of the Powers of Air	The Root of the Powers of Water.

	LXXV. The Five Elements (Tatwas).	LXXVI. The Five Skandhas.	CLXXXVIII. The Body.	CLXXXIX. CXC. Bodily Functions.	
11	Vayu—the Blue Circle	Sankhara	Breath	Speaking	Though
23	Apas—the Silver Crescent	Vedana	Chyle, Lymph	Holding	Nutrition
31	Agni or Tejas—the Red Triangle	Saññа	Blood	Moving	Moving
32 bis	Prithivi—the Yellow Square	Rupa	Solid structures, tissues	Excreting	Matter
31 bis	Akasa—the Black Egg	Viñnanam	Semen, Marrow	Generating	Magick

	CXCI. The Four Noble Truths (Buddhism)
11	Sorrow's Cause
23	Sorrow's Ceasing
31	Noble Eight-fold Path
32 bis	Sorrow
31 bis	. . . .

TABLE III

	LXXVII. The Planets and their Numbers.		LXXVIII. Intelligences of the Planets.	CXCIV (*transliteration*)
12	☿	8	(260) תיריאל	Tiriel
13	☽	9	(3321) מלכא בתרשישים ועד ברוה שהקים	Malkah Be Tarshishim va A'ad Be Ruah Shehaqim.
14	♀	7	(49) הגיאל	Hagiel
21	♃	4	(136) יופיל	Yophiel
27	♂	5	(325) גראפיאל	Graphiel
30	☉	6	(111) נכיאל	Nakhiel
32	♄	3	(45) אגיאל	Agiel

	LXXIX. Spirits of the Planets.*	CXCIII. (*transliteration*)	LXXX. Olympic Planetary Spirits.	LXXXI. Metals.	LXXXII. The Noble Eightfold Path.
12	(2080) תפתרתרת	Taphthartharath	Ophiel	Mercury	Samma Vaca
13	(369) חשמודאי	Chasmodai	Phul	Silver	Samma Sankappo
14	(175) קדמאל	Qedemel	Hagith	Copper	Samma Kammanto
21	(136) הסמאל	Hismael	Bethor	Tin	Samma Ajivo
27	(325) ברצבאל	Bartzabel	Phaleg	Iron	Samma Vayamo
30	(666) סורת	Sorath	Och	Gold	Samma Samadhi
32	(45) זזאל	Zazel	Arathron	Lead	Samma Sati and Samaditthi

	CXCII. English of Col. LXXXII	LXXXIII. The Attribution of the Hexagram.
12	Right Speech	Left Lower Point
13	Right Aspiration	Bottom Point
14	Right Conduct	Right Lower Point
21	Right Discipline	Right Upper Point
27	Right Energy	Left Lower Point
30	Right Rapture	Centre Point
32	Right Recollection (in both senses of the word). Right View-Point.	Top Point

TABLE III

	LXXXIV. Divine Names of Briah.	LXXXV. Angels of Briah.	LXXXVI. Choirs of Angels in Briah.	LXXXVII. Palaces of Briah.
0	. . . .	. . . .	. . . .	. . . .
1	} אל {	יהואל Yehuel	שרפים Seraphim	} היכל קדוש קדשים Hekel Qadosh Qadeshim
2		רפאל Raphael	אופנים Auphanim	
3		כרוביאל Kerubiel	כרובים Kerubim	
4	(*sic*) מצפצ	צדקיאל Tzadqiel	שננים Shinanim	היכל אהבה H. Ahbah
5	יהוד	תרשיש Tharshish	תרשישים Tharshishim	היכל זכות H. Zakoth
6	יהוה	* מתתרון Metatron	חשמלים Chashmalim	היכל רצון H. Ratzon
7	אלהים	וסיאל Usiel	מלכים Malakim	היכל עצם שמים H. Etzem Shamaim
8	מצפץ	הסניאל Hisniel	בני אלהים Beni Elohim	היכל גונה H. Gonah
9	} אל־אדני {	* יהואל Yehuel	ישים Ishim	} ה. לבנת הספיר H. Lebanath ha-Saphir
10		מיכאל Michael	אראלים Aralim	

	LXXXVIII. Translation of Col. LXXXVII.	LXXXIX.* The Revolutions of אהיה in Briah	XC. The 42-fold Name which revolves in the Palaces of Yetzirah.	XCI. The Saints or Adepts of the Hebrews
0	. . . .	. . . .	. . . .	. . . .
1	} Palace of the Holy of Holies {	אהיה	אב	Messias filius David
2		אהחי	גי	Mosheh
3		איהה	טצ	Enoch
4	P. of Love	החיא	קרעשטן	Abraham
5	P. of Merit	ההאי	כגדיכש	Jacob
6	P. of Benevolence	האהי	במרצתג	Elijah
7	P. of the Substance of Heaven	האיה	הקממנע	Mosheh
8	P. of Serenity	היאה	יגלפזק	Aaron
9	} Palace of Crystalline Whiteness {	יאהה	שקי	Joseph (Justus)
10		(יההא יהאה אל שדי)	עית	David, Elisha

	XCII. The Angelic Functions in the World of Yetzirah.	XCIII. The Heavens of Assiah.	XCIV. English of Palaces (Col. XCIII).
0	. . . .	. . . .	. . . .
1	{ Above it stood the seraphim: six wings		
2		ערבות Araboth	Plain
3			
4	Six wings	מכון Makhon	Emplacement
5	One : with two	מעון Maon	Residence
6	he covered his faces: and with two he covered	זבול Zebul	Dwelling
7	his feet and	שחקים Shechaqim	Clouds
8	with two he was flying.	רקיע Raquia	Firmament
9	{ And one cried to the other and said: Holy, holy, holy, Lord of Hosts, the whole earth is full of his glory.	תבל וילון שמים Tebel Vilon Shamaim	Veil of the vault of heaven
10			

TABLE IV

	XCV. Contents of Col. XCIV.	XCVI.* The Revolutions of יהוה in Yetzirah.	XCVII. Parts of the Soul.	XCVIII. English of Col. XCVII..
0	. . . .	. . . .	. . . .	. . . .
1		יהוה	יחידה Yechidah	The Self
2	Blessings, all good things	יההו	חיה Chiah	The Life Force
3		יוהה	נשמה Neshamah	The Intuition
4	Snow, rain, spirit of life, blessings	הויה		
5	Angels singing in Divine Presence	ההוי		
6	Altar, Mikhael offering souls of just	ההיו		
7	Millstones where manna for just is ground for future	היהו	רוח Ruach	The Intellect
8	Sol, Luna, planets, stars, and 10 spheres	הוהי		
9	Has no use. Follow 390 heavens, 18,000 worlds, Earth, Eden and Hell.	והיה		
10		ויהה וההי אל יהוה	נפש Nephesh	The Animal Soul, which perceives and feeds.

	XCIX.* Archangels of Assiah.	C.* Angels of Assiah.	CI. English of Col. C.	CII.* The Revolutions of Adonai in Assiah.
0	. . . .	. . . .	. . . .	. . . .
1	מטטרון Metatron	חיות הקדש Chaioth ha-Qadosh	Holy living creatures	ארני
2	רציאל Ratziel	אופנים Auphanim	Wheels	ארינ
3	צפקיאל Tzaphkiel	אראלים Aralim	Active ones, thrones	אניר
4	צדקיאל Tzadkiel	חשמלים Chashmalim	Brilliant ones	אינר
5	כמאל Kamael	שרפים Seraphim	Fiery serpents	אירנ
6	רפאל Raphael	מלכים Malakim	Kings	רניא
7	האניאל Haniel	אלהים Elohim	Gods	רנאי
8	מיכאל Mikael	בני אלהים Beni Elohim	Sons of God	רינא
9	גבריאל Gabriel	כרבים Kerubim	Angels of elements	דיאנ
10	סנדלפון Sandalphon	אשים Ashim	Flames	ראני
	(מטטרון) (Metatron)			ראינ
				אל ארני

	CIII.* The Ten Divisions of the Body of God.	CIV. The Ten Earths in Seven Palaces.	CV. English of Col. CIV.
0	. . . .	. . . .	. . . .
1	Skull		
2	Right brain	ארץ Aretz	Earth (dry)
3	Left brain		
4	Right arm	אדמה Adamah	Red earth
5	Left arm	גיא Gia	Undulating ground
6	The whole body from the throat to the holy member	נשיה Neshiah	Pasture
7	Right left	ציה Tziah	Sandy earth
8	Left leg	ארקא Arqa	Earth
9	Sign of the holy covenant	תבל Tebhel	Wet earth
10	Crown which is in Yesod	חלד Cheled	

	CVI. * The Ten Hells in Seven Palaces.	CVII. Translation of Hells.	CVIII.* Some Princes of the Qliphoth.	CIX.* The Kings of Edom.
0	. . . .	. . . .	. . . .	. . . .
1	} שאול Sheol	Grave	{ Satan and Moloch	. . . .
2			סמאל *	. . . .
3			אשת זנונים	. . . .
4	אבדון Abaddon	Perdition	Lucifuge	יובב of בצרה Jobab of Bozrah
5	בארשחת Bar Shachath	Clay of Death	אשתרום	חשם תימני Husham of Temani
6	טיטהיון Titahion	Pit of Destruction	Belphegor חויא	הדד עוית Hadad of Avith
7	שערימות Shaarimoth	Gates of Death	אשמדאי	שמלה משרקה Samlah of Masrekah
8	צלמות Tzelmoth	Shadow of Death	Adramelek בליאל	שאול רחבית Saul of Reheboth
9	} גיהנם Gehinnom	Hell {	לילית	בעל חנן Baal-Hannan
10			נעמה	הדר פעו Hadar of Pau

	CIX. (*continued*)* The Dukes of Edom.	CX. Elements and Quarters (Sepher Yetzirah).	CXI. Sephirothic Colours (Dr. Jellinek).
0	. . . .	. . . .	. . . .
1	. . . .	רוח אלהים חיים	Concealed Light
2	. . . .	Air	Sky Blue
3	. . . .	Water and Earth	Yellow
4	אהליבמה Aholibamah	Fire	White
5	אלה Elah	Height	Red
6	פינן Pinon	Depth	White-red
7	קנז Kenaz	East	Whitish-red
8	תימן Teman	West	Reddish-white
9	מגדיאל and מבצר Mibzar and Magdiel	South	White-red-whitsh-red-reddish-white
10	עירם Eram	North	The Light reflecting all colours

	CXII. Alchemical Tree of Life (i.).	CXIII. Alchemical Metals (ii.).	CXIV. Passwords of the Grades.	CXV.* Officers in a Masonic Lodge.
0	. . . .	. . . .	. . . .	. . . .
1	☿	Metallic Radix.	Silence *	} Past Master
2	🜍	♄	(3) אב	
3	⊖	♂	(6) רב	
4	☽	☽	(10) אט	Worshipful Master
5	☉	☉	(15) יה	Senior Warden
6	♂	♂	(21) אהיה	Junion Warden
7	♃	☿♀	(28) כח	Senior Deacon
8	♀	♁☿	(36) אלה	Junior Deacon
9	☿	☿	(45) מה	Inner Guard
10	Mercurius Philosophorum	Medicina Metallorum	(55) נה	Tyler and Candidate

TABLE IV

	CXVI. Egyptian Attribution of Parts of the Soul.	CXVII. The Soul (Hindu).	CXVIII. The Chakkras or Centres of Prana (Hinduism).	CXIX. The Ten Fetters (Buddhism).
0	Hammemit	. . . .	. . . .	. . . .
1	Kha, or Yekh	Atma	Sahasrara (above Head)	Aruparga
2	Khai, or Ka	Buddhi	Ajna (Pineal Gland)	Vik*k*iki*k*a
3	Ba, or Baie	Higher Manas	Visuddhi (Larynx)	Rupraga
4				Silabata Paramesa
5		Lower Manas	Anahata (heart)	Patigha
6	Aib			Uda*kkh*a
7		Kama	Manipura (Solar Plexus)	Mano
8		Prana	Svadistthana (Navel)	Sakkya-ditti
9	Hati	Linga Sharira	Muladhara (Lingam and Anus)	Kama
10	Kheibt, Khat, Tet, Sahu	Sthula Sharira		Avi*gg*a

	CXX. Magical Images of the Sephiroth.	CXXI.* The Grades of the Order.			CXXII. The Ten Plagues of Egypt.
0	. . . .	0□=0°			. . . .
1	Ancient bearded king seen in profile	10°=1□	Ipsissimus		Death of First-born
2	Almost any male image shows some aspect of Chokmah.	9°=2□	Magus	3rd Order	Locusts
3	Almost any female image shows some aspect of Binah	8°=3□	Magister Templi		Darkness
4	A mighty crowned and enthroned king	7°=4□	Adeptus Exemptus		Hail and Fire
5	A mighty warrior in his chariot, armed and crowned	6°=5□	Adeptus Major	2nd Order	Boils
6	A majestic king, a child, a crucified god	5°=6□	Adeptus Minor		Murrain
7	A beautiful naked woman	4°=7□	Philosophus		Flies
8	An Hermaphrodite	3°=8□	Practicus	1st Order	Lice
9	A beautiful naked man, very strong	2°=9□	Theoricus		Frogs
10	A young woman crowned and veiled	1°=10□ 0°=0□	Zelator Neophyte		Water turned to Blood

	CXXIII. English of Col. VIII., Lines 1-10	CXXIV. The Heavenly Hexagram.	CXXV.* Seven Hells of the Arabs.	CXXVI. Their Inhabitants.	CXXVII.* Seven Heavens of the Arabs.
0	. . . .	. . . .	. . . .	. . . .	. . . .
1	Dual contending Forces	♃			
2	Hinderers	☿	Háwiyah	Hypocrites	Dar al-Jalai
3	Concealers	☽ [♄ Daath]			
4	Breakers in Pieces	♂	Jahim	Pagans or Idolaters	Dar as-Salam
5	Burners	♀	Sakar	Guebres	Jannat al-Maawa
6	Disputers	☉	Sa'ir	Sabians	Jannat al-Khuld
7	Dispersing Ravens		Hutamah	Jews	Jannat al-Naim
8	Deceivers		Laza	Christians	Jannat al-Firdaus
9	Obscene Ones				
10	The Evil Woman or (simply) The Woman		Jehannum	Moslems	Jannat al-'adn or al-Karar

	CXXVIII. Meaning of Col. CXXVII.	CXXIX. Pairs of Angels ruling Wands.	CXXX. Pairs of Angels ruling Cups.	CXXXI. Pairs of Angels ruling Swords.
0	. . . .	. . . .	. . . .	. . . .
1		. . . .	. . . .	. . . .
2	House of Glory, made of pearls	רניאל והואל	חבויה איעאל	מבהאל יזלאל
3		עממיה החשיה	יבמיה ראהאל	הקמיה הריאל
4	House of Rest or Peace, made of rubies and jacinths	ניתאל ננאאל	מומיה הייאל	כליאל לאויה
5	Garden of Mansions, made of yellow copper	יליאל והואי	פהליה לוויה	חעמיה אניאל
6	Garden of Eternity, made of yellow coral	עלמיה סיטאל	ייייאל נלכאל	ייזאל רהעאל
7	Garden of Delights, made of white diamond	ללהאל מהשיה	חהויה מלהסל	מיכאל ההחאל
8	Garden of Paradise, made of red gold	האאיה נתהיה	ילהיה ווליה	יההאל ומבאל
9	Garden of Eden, or Everlasting Abode, made of red pearls or pure musk	שאהיה ירתאל	עריאל סאליה	מחיאל ענואל
10		אומאל רייאל	מיהאל עשליה	מנקאל דמביה

	CXXXII. Pairs of Angels ruling Coins.	CXXXIII.* Titles and Attributions of the Wand Suit [Clubs]	CXXXIV. Titles and Attributions of the Cup or Chalice Suit [Hearts]
0	. . . .	. . . .	. . . .
1	. . . .	The Root of the Powers of Fire	The Root of the Powers of Water
2	ושריה לכבאל	♂ in ♈ The Lord of Dominion	♀ in ♋ The Lord of Love
3	להחיה יחויה	☉ ♈ Established Strength [Virtue]	☿ ♋ Abundance
4	מנדאל הוקיה	♀ ♈ Perfected Work [Completion]	☽ ♋ Blended Pleasure [Luxury]
5	פויאל מבהיה	♄ ♌ Strife *	♂ ♏ Loss in Pleasure [Disappointment]
6	ייללאל נממיה	♃ ♌ Victory	☉ ♏ Pleasure
7	מצראל הרחאל	♂ ♌ Valour	♀ ♏ Illusionary Success [Debauch]
8	כהיאל אכאיה	☿ ♐ Swiftness	♄ ♓ Abandoned Success [Indolence]
9	אלדיה הזיאל	☽ ♐ Great Strength [Strength]	♃ ♓ Material Happiness [Happiness]
10	ההעיה לאויה	♄ ♐ Oppression	♂ ♓ Perfected Success [Satiety]

	CXXXV. Titles and Attributions of the Sword Suit [Spades]	CXXXVI. Titles and Attributions of the Coin, Disc or Pantacle Suit [Diamonds]
0	. . . .	. . . .
1	The Root of the Powers of Air	The Root of the Powers of Earth
2	☽ in ♎ The Lord of Peace Restored [Peace]	♃ in ♑ The Lord of Harmonious Change [Change]
3	♄ ♎ Sorrow	♂ ♑ Material Works [Works]
4	♃ ♎ Rest from Strife [Truce]	☉ ♑ Earthly Power [Power]
5	♀ ♒ Defeat	☿ ♉ Material Trouble [Worry]
6	☿ ♒ Earned Success [Science]	☽ ♉ Material Success [Success]
7	☽ ♒ Unstable Effort [Futility]	♄ ♉ Success Unfulfilled [Failure]
8	♃ ♊ Shortened Force [Interference]	☉ ♍ Prudence
9	♂ ♊ Despair and Cruelty [Cruelty]	♀ ♍ Material Gain [Gain]
10	☉ ♊ Ruin	☿ ♍ Wealth

TABLE V

	CXXXVII. Signs of the Zodiac.	CXXXVIII.* Planets ruling Col. CXXXVII.	CXXXIX. Planets exalted in Col. CXXXVII.	CXL. Twelve Banners of the Name	CXLI The Twelve Tribes.
15	♈	♂	☉	י ה ו ה	גד Gad
16	♉	♀	☽	י ה ה ו	אפראים Ephraim
17	♊	☿	☊	י ו ה ה	מנשה Manesseh
18	♋	☽	♃	ה ו ה י	יששכר Issachar
19	♌	☉	♅	ה ו י ה	ידודה Judah
20	♍	☿	☿	ה ה ו י	נפתלי Napthali
22	♎	♀	♄	ו ה י ה	אשר Asshur
24	♏	♂	♇	ו ה ה י	דן Dan
25	♐	♃	☋	ו י ה ה	בנימן Benjamin
26	♑	♄	♂	ה י ה ו	זבולן Zebulon
28	♒	♄	♆	ה י ו ה	ראובן Reuben
29	♓	♃	♀	ה ה י ו	שמעון Simeon

	CXLII. Angels ruling Houses.	CXLIII. Twelve Lesser Assistant Angels in the Signs	CXXXIX. Angel Lords of the Triplicity in the Signs by Day	CXL. Angel Lords of the Triplicity in the Signs by Night
15	איאל Ayel	שרהיאל Sharhiel	סטרעתן Sateraton	ספעטאוי Sapatavi
16	טואל Toel	ארזיאל Araziel	ראידאל Rayel	טוטת Totath
17	גיאל Giel	סראיאל Sarayel	סערש Sarash	עגנרמען Ogameron
18	כעאל Kael	פכיאל Pakiel	רעדר Raadar	עכאל Akel
19	עואל Oel	שרטיאל Sharatiel	סנהם Sanahem	זלברהית Zalberhith
20	ויאל Veyel	שלתיאל Shelathiel	לסלרא Laslara	ססיא Sasia
22	יהאל Yahel	חדקיאל Chedeqiel	תרגבון Thergebon	אחודראון Achodraon
24	סוסול Susul	סאיציאל Saitziel	בתחון Bethehon	סהקנב Sahaqanab
25	סויעסאל Suyasel	סריטיאל Saritiel	אחוז Ahoz	לברמים Lebarmin
26	כשניעיה Kashenyaiah	שמקיאל Samqiel	סנדלעי Sandali	אלויר Aloyar
28	אנסואל Ansuel	צכמקיאל Tzakmiqiel	עתור Athor	פלאון Polayan
29	פשיאל Pasiel	וכביאל Vakabiel	רמרא Ramara	נתדורינאל Nathdorinel

	CXLVI. Angels of the Decantes (Ascendant).	CXLVII. Angels of the Decantes (Succedent).	CXLVIII. Angels of the Decantes (Cadent).
15	זזר Zazer	בהחמי Behahemi	סטנדר Satonder
16	כדמדי Kadamidi	מנחראי Minacharai	יכסגנוץ Yakasaganotz
17	סגרש Sagarash	שהדני Shehadani	ביתון Bethon
18	מתראוש Mathravash	רהדץ Rahadetz	אלינכיר Alinkir
19	לוסנהר Losanahar	זחעי Zachi	סהיבר Sahiber
20	אננאורה Ananaurah	ראידיה Rayadyah	משפר Mishpar
22	טרסני Tarasni	סהרנץ Saharnatz	שחדר Shachdar
24	כמוץ Kamotz	נגרוהר Nundohar	ותרודיאל Uthrodiel
25	משראת Mishrath	והרין Vehrin	אבוהא Aboha
26	מסנון Misnim	יסיסיה Yasyasyah	יסגדיברודיאל Yasgedibarodiel
28	ססםמ Saspam	אבדרון Abdaron	גרודיאל Gerodiel
29	בחלמי Bihelami	אורון Avron	סטריף Satrip

	CXLIX. Magical Images of the Decans (Ascendant).	CL. Magical Images of the Decans (Succedent).
15	A tall, dark, restless man, with keen flame-coloured eyes, bearing a sword.	A green-clad woman, with one left bare from the ankle to the knee.
16	A woman with long and beautiful hair, clad in flame-coloured robes	A man of like figure (to the ascendant), with cloven hoofs like an ox.
17	A beautiful woman with her two horses	An eagle-headed man, with a bow and arrow. Wears crowned steel helmet.
18	A man with distorted face and hards, a horse's body, white feet, and a girdle of leaves	A beautiful woman wreathed with myrtle. She holds a lyre and sings of love and gladness.
19	A man in sordid raiment, with him a nobleman on horseback, accompanied by bears and dogs	A man crowned with a white myrtle wreath, holding a bow
20	A virgin clad in linen, with an apple or pome-granate	Tall, fair, large man, with him a woman holding a large black oil jar
22	A dark man, in his right hand a spear and laurel branch and in his left a book	A man, dark, yet delicious of countenance
24	A man with a lance in his right hand, in his left a human head	A man riding a camel, with a scorpion in his hand
25	A man with 3 bodies—1 black, 1 red, 1 white	A man leading cows, and before him an ape and bear
26	A man holding in his right hand a javelin and in his left a lapwing.	A man with an ape running before him
28	A man with bowed head and a bag in his hand.	A man arrayed like a king, looking with pride and conceit on all around him.
29	A man with two bodies, but joining their hand.	A grave man pointing to the sky.

	CLI. Magical Images of the Decans (Cadent).	CLII. Perfumes (Ascendant).	CLIII. Perfumes (Succedent).	CLIV. Perfumes (Cadent).
15	A restless man in scarlet robes, with golden bracelets on his hands and arms	Myrtle	Stammonia	Black Pepper
16	A swarthy man with white lashes, his body elephantine with long legs; with him, a horse, a stag, and a calf	Costum	Codamorns	Cassia
17	A man in mail, armoured with bow, arrows, and quiver	Mastick	Cinnamon	Cypress
18	A swift-footed person, with a viper in his hand, leading dogs	Camphor	Succum	Anise
19	A swarthy hairy man, with a drawn sword and shield	Olibanum	Lyn Balsami	Muces Muscator
20	An old man leaning on a staff and wrapped in a mantle	Santal Flav	Srorus	Mastick
22	A man riding on an ass, preceded by a wolf	Galbanum	Bofor [?]	Mortum
24	A horse and a wolf	Opoponax	As for Asc.	As for Asc.
25	A man leading another by his hair and slaying him	Lign-aloes	Foi Lori	Gaxisphilium
26	A man holding a book which he opens and shuts	Assafœtida	Colophonum	Cubel Pepper
28	A small-headed man dressed like a woman, and with him an old man	Euphorbium	Stammonia	Rhubarb
29	A man of grave and thoughtful face, with a bird in his hand, before him a woman and an ass	Thyme	Coxium	Santal Alb

	CLV. Goetic Demons of Decans by Day (Ascendant).			CLVI. Magical Images of Col. CLV.
15	1	☉	באל Bael	Cat, toad, man, or all at once.
16	4	☽	גמיגין Gamigina	Little horse or ass.
17	7	☽	אמון Amon	(1) Wolf with serpent's tail. (2) Man with dog's teeth and raven's head.
18	10	☿	בואר Buer	Probably a centaur or archer.
19	13	☉	בלאת Beleth	Rider on pale horse, with many musicians. [Flaming and poisonous breath]
20	16	♀	זאפר Zepar	A soldier in red apparel and armour.
22	19	♀	שאלוש Sallos	Solider with ducal crown riding a crocodile.
24	22	♂	יפוש Ipos	Angel with lion's head, goose's feet, horse's tail.
25	25	♂ and ☿	גלאסלבול Glasya-Labolas	A dog with a gryphon's wings.
26	28	♀	ברית Berith	Gold-crowned soldier in red on a red horse. Bad breath.
28	31	☿	פוראש Foras	A strong man in human shape.
29	34	♂	פורפור Furfur	(1) Hart with fiery tail. (2) Angel.

	CLVII. Goetic Demons of Decans by Day (Succedent).			CLVIII. Magical Images of Col. CLVII.
15	2	♀	אגאר Agares	Old man, riding a crocodile and carrying a goshawk.
16	5	☿	מארב Marbas	Great Lion.
17	8	♀	ברבטוש Barbatos	Accompanied by 4 noble kings and great troops.
18	11	♀	גוסיון Gusion	"Like a Xenopilus"
19	14	☽	לראיך Leraikha	An archer in green
20	17	♂ and ☿	בוטיש Botis	Viper (or) Human, with teeth and 2 horns, and with a sword.
22	20	☉	פורשון Purson	Lion-faced man riding a bear, carrying a viper. Trumpeter with him.
24	23	♀	אים Aim	Man with 3 heads—a serpent's, a man's (having two stars on his brow), and a calf's. Rides on viper and bears firebrand).
25	26	♀	בים Bimé	Dragon with 3 heads—a dog's, man's, and gryphon's.
26	29	♀	אשתרות Asteroth	Hurtful angel or infernal dragon, like Berot, with a viper [breath bad].
28	32	☉	אסמדאי Asmoday	3 heads (bull, man, ram), snake's tail, goose's feet. Rides, with lance and banner, on a dragon.
29	35	☽	מרחוש Marchosias	Wolf with a gryphon's wings and serpent's tail. Breathes flames.

	CLIX. Goetic Demons of Decans by Day (Cadent).			CLX. Magical Images of Col. CLIX.
15	3	♄	ושאגו Vassago	Like Agares.
16	6	♀	ואלפר Valefor	Lion with ass's head, bellowing
17	9	☉	פאימון Paimon	Crowned king on dromedary, accompanied by many musicians.
18	12	♄	שיטרי Sitri	Leapard's head and gryphon's wings.
19	15	♀	אליגוש Eligos	A knight with a lance and banner, with a serpent.
20	18	♀	באתין Bathin	A strong man with a serpent's tail, on a pale horse.
22	21	♂ and ☿	מאראץ Marax	Human-faced bull.
24	24	☽	נבר Naberius	A black crane with a sore throat—he flutters.
25	27	♂ and ☽	רינוו Ronove	A monster [probably a dolphin].
26	30	☽	פורנאש Forneus	Sea monster.
28	33	☿	געפ Gaap	Like a guide. To be kings.
29	36	♄	ישטולוש Stolas	Raven.

	CLXI. Goetic Demons &c. by Night (Ascendant).				CLXII. Magical Images of Col. CLXI.
15	37	☽	פאנץ	Phenex	Child-voices phœnix.
16	40	♂	ראום	Raum	Crow.
17	43	☽	שבנוך	Sabnock	Soldier with lion's head rides pale horse.
18	46	♂	ביפרו	Bifrons	Monster.
19	49	♀	כרוכל	Crocell	Angel.
20	52	♀	אלוך	Alloces	Soldier with red leonine face and flaming eyes; rides great horse.
22	55	♄	אוראוב	Orobas	Horse.
24	58	☿	און	Amy	Flaming fire.
25	61	☉ and ☿	זאגן	Zagan	Bull with gryphon's wings.
26	64	♀	האור	Haures	Leopard.
28	67	♀	אמדוך	Amdusias	(1) Unicorn. (2) Dilatory bandmaster.
29	70	♄	שאר	Seere	Beautiful man on winged horse.

	CLXIII. Goetic Demons &c. by Night (Succedent).				CLXIV. Magical Images of Col. CLXIII.
15	38	♂	האלף	Halphas	Stock-dove with sore throat.
16	41	♀	פוכלור	Focalor	Man with gryphon's wings.
17	44	☽	שץ	Shax	Stcck-dove with sore throat.
18	47	♀	אואל	Uvall	Dromedary.
19	50	♀	פוך	Furcas	Cruel ancient, with long white hair and beard, rides a pale horse, with sharp weapons.
20	53	☿	כאין	Camio	(1) Thrush. (2) Man with sharp sword seemeth to answer in burning ashes or coals of fire.
22	56	♀	גמור	Gamori	Beautiful woman, with duchess' crown tied to her waist, riding great camel.
24	59	☽	וריאץ	Oriax	Lion on horse, with serpent's tail, carries in right hand two hissing serpents.
25	62	☿	ואל	Volac	Child with angel's wings rides a two-headed dragon
26	65	☽	אנדראלף	Andrealphas	Noisy peacock.
28	68	☉	בליאל	Belial	Two beautiful angels sitting in chariot of fire.
29	71	♀	דנטאל	Dantalion	Man with many countenances, all men's and women's, carries a book in right hand.

	CLXV. Goetic Demons &c. by Night (Cadent).				CLXVI. Magical Images of Col. CLXV.
15	39	☿	מאלף	Malphas	Crow with sore throat.
16	42	♀	ופאר	Vepar	Mermaid.
17	45	♀ and ☉	וינא	Viné	Lion on black horse carrying viper.
18	48	☿	העגנת	Haagenti	Bull with gryphon's wings.
19	51	☉	בעלם	Balam	3 heads (bull, man, ram), snake's tail, flaming eyes. Rides bear, carries goshawk.
20	54	♀ and ♂	מורם	Murmur	Warrior with ducal crown rides gryphon. Trumpeters.
22	57	☿	ושו	Oso	Leopard.
24	60	♀	נפול	Napula	Lion with gryphon's wings.
25	63	☽	אנדר	Andras	Angel with raven's head. Rides black wolf, carries sharp sword.
26	66	☽	כימאור	Kimaris	Warrior on black horse.
28	69	☽	דכאוראב	Decarabia	A star in a pentacle.
29	72	♂	אנדרומאל	Andromalius	Man holding great serpent.

TABLE V (*continued*)

	CLXVII. Egyptian Gods of Zodiac (Asc. Decans).	CLXVIII. Egyptian Names of Asc. Decans	CLXIX. As Col. CLXVII (Succedent)	CLXX. As Col. CXVIII (Succendent).	CLXXI. As Col. CXLVII (Cadent)	CLXXII. As Col. CXLVIII (Cadent)
15	Aroueris	Assicean	Anubis	Lencher	Horus	Asentacer
16	Serapis	Asicath	Helitomenos	Virvaso	Apophis	Aharph
17	Taautus	Thesogar	Cyclops	Verasua	Titan	Tepistosoa
18	Apoltun	Sothis	Hecate	Syth	Mercophta	Thuismis
19	Typhon	Aphruimis	Perseus	Sitlacer	Nephthe	Phuonidie
20	Isis	Thumis	Pi-Osiris	Thoptius	Panotragus	Aphut
22	Zeuda	Serucuth	Omphta	Aterechinis	Ophionius	Arepien
24	Arimanius	Sentacer	Merota	Tepiseuth	Panotragus	Senciner
25	Tolmophta	Eregbuo	Tomras	Sagen	Zeraph	Chenen
26	Soda	Themeso	Riruphta	Epima	Monuphta	Homoth
28	Brondeus	Oroasoer	Vucula	Astiro	Proteus	Tepisatras
29	Rephan	Archatapias	Sourut	Thopibui	Phallophorus	Atembui

	CLXXIII.* Genii of the Twelve Hours (Levi).
15	Papus, Sinbuck, Rasphuia, Zahun, Heiglot, Mizkun, Haven
16	Sisera, Torvatus, Nitibus, Hizarbin, Sachluph, Baglis, Laberzerin
17	Hahabi, Phlogabitus, Eirneus, Mascarun, Zarobi, Butatar, Cahor
18	Phalgus, Thagrinus, Eistibus, Pharzuph, Sislau, Schiekron, Aclahayr
19	Zeirna, Tablibik, Tacritau, Suphlatus, Sair, Barcus, Camaysar
20	Tabris, Susabo, Eirnils, Nitika, Haatan, Hatiphas, Zaren
22	Sialul, Sabrus, Librabis, Mizgitari, Causub, Salilus, Jazar
24	Nantur, Toglas, Zalburis, Alphun, Tukiphat, Zizuph, Cuniali
25	Risnuch, Suclagus, Kirtabus, Schachlil, Colopatiron, Zeffar
26	Sezarbil, Azeph, Armilus, Kataris, Razanil, Bucaphi, Mastho
28	Æglun, Zuphlas, Phaldor, Rosabis, Adjuchas, Zophas, Halacho
29	Tarab, Misran, Labus, Kalab, Hahab, Marnes, Sellen

	CLXXIV. The Mansions of the Moon. [Hindu, *Nakshatra*] Arab, *Manazil*.
15	♈ Sharatan (Ram's head), Butayn (Ram's belly), and 0°-10° Suraya (the Pleiads)
16	♉ 10°-30° Suraya. Dabaran (Alldeboran), and 0°-20° Hak'ah (three stars in head of Orion)
17	♊ 20°-30° Hak'ah, Han'ah (stars in Orion's shoulder), and Zira'a (two stars above ♊)
18	♋ Nasrah (Lion's nose), Tarf (Lion's eye) and 0°-10° Jabhah (Lion's forehead)
19	♌ 10°-30° Jabhah, Zubrah (Lion's mane), and 0°-20° Sarfah (Cor Leonis)
20	♍ 20°-30° Sarfah, 'Awwa (the Dog, two stars in f), and Simak (Spica Virginis)
22	♎ Gafar (ϕ, ι, and κ in foot of ♍), Zubáni (horns of ♏), and 0°-10° Iklil (the Crown)
24	♏ 10°-30° Iklil, Kalb (Cor Scorpionis), and 0°-20° Shaulah (tail of ♏)
25	♐ 20°-30° Shaulah, Na'aim (stars in Pegasus), and Baldah (no constellation)
26	♑ Sa'ad al-Zábih (the Slaughterer's Luck), Sa'ad al-Bal'a (Glutton's Luck), and 0°-10° Sa'ad al Sa'ad (Luck of Lucks, stars in ♒)
28	♒ 10°-30° Sa'ad al-Sa'ad, Sa;ad al-Akhbiyah (Luck of Tents), and 0°-20° Fargh the former (spout of the Urn)
29	♓ 20°-30° Fargh the former, Fargh the latter (hind lip of Urn), and Risháa (navel of Fish's belly)

TABLE VI

	CLXXV. Hebrew Letters.	CLXXVI. Numerical Value of Col. CLXXV.	CLXXVII.* Yetziratic Attribution of Col. CLXXV.	CLXXVII.* Geomantic Intelligences.	CLXXIX. Numbers printed on Tarot Trumps
11	א	1	🜁	. . . .	0
12	ב	2	☿	רפאל Raphael	1
13	ג	3	☽	גבריאל Gabriel	2
14	ד	4	♀	אנאל Anael	3
15	ה	5	♈	מלכידאל Melchiadel	4
16	ו	6	♉	אסמודאל Asmodel	5
17	ז	7	♊	אמבריאל Ambriel	6
18	ח	8	♋	מוריאל Muriel	7
19	ט	9	♌	ורכיאל Verachiel	11
20	י	10	♍	המליאל Hamaliel	9
21	כ ך	20 500	♃	סחיאל Sachiel	10
22	ל	30	♎	זוריאל Zuriel	8
23	מ ם	40 600	🜄	. . . .	12
24	נ ן	50 700	♏	ברכיאל Barachiel	13
25	ס	60	♐	אדוכיאל Advachiel	14
26	ע	70	♑	חנאל Hanael	15
27	פ ף	80 800	♂	זמאל Zamael	16
28	צ ץ	90 900	♒	כאמבריאל Cambriel	17
29	ק	100	♓	אמניציאל Amnitziel	18
30	ר	200	☉	מיכאל Michael	19
31	ש	300	🜂	. . . .	20
32	ת	400	♄	כשיאל Cassiel	21
32 bis	ת	400	🜃	. . . .	. . . .
31 bis	ש	300	⊛	. . . .	. . . .

	CLXXX. Title of Tarot Trumps.	CLXXXI. Correct Design of Tarot Trumps.
11	The Spirit of Αιθηρ.	A bearded Ancient seen in profile *
12	The Magus of Power.	A fair youth with winged helment and heels, equipped as a Magician, displays his art *
13	The Priestess of the Silver Star.	A crowned priestess sits before the veil of Isis between the Pillars of Seth *
14	The Daughter of the Mighty Ones.	Crowned with stars, a winged goddess stands upon the moon *
15	The Son of the Morning, chief among the Mighty.	A flame-clad god bearing equivalent symbols *
16	The Magus of the Eternal.	Between the Pillars sits an Ancient *
17	The Children of the Voice: the Oracle of the Mighty Gods.	A prophet, young, and in the Sign of Osiris Risen *
18	The Child of the Powers of the Waters: the Lord of the Triumph of Light.	A young and holy king under the starry canopy *
19	The Daughter of the Flaming Sword.	A smiling woman holds the open jaws of a fierce and powerful lion
20	The Prophet of the Eternal, the Magus of the Voice of Power..	Wrapped in a cloke and cowl, an Ancient walketh, bearing a lamp and staff *
21	The Lord of the Forces of Life.	A wheel of six shafts, whereon revolve the Triad of Hermanubis, Sphinx, and Typhon *
22	The Daughter of the Lords of Truth. The Ruler of the Balance.	A conventional figure of Justice with scales and balances
23	The Spirit of the Mighty Waters.	The figure of an hanged or crucified man *
24	The Child of the Great Transformers. The Lord of the Gate of Death.	A skeleton with a scythe mowing men. The scythe handle is a Tau.
25	The Daughter of the Reconcilers, the Bringer-Forth of Life.	The figure of Diana huntress *
26	The Lord of the Gates of Matter. The Child of the Forces of Time.	The figure of Pan or Priapus *
27	The Lord of the Hosts of the Mighty.	A tower struck by forked lightning *
28	The Daughter of the Firmament. The Dweller between the Waters.	The figure of a water-nymph disporting herself *
29	The Ruler of Flux and Reflux. The Child of the Sons of the Mighty.	The waning moon *
30	The Lord of the Fire of the World.	The Sun *
31	The Spirit of the Primal Fire.	Israfel blowing the Last Trumpet. The dead arising from their tombs *
32	The Great One of the Night of Time.	Should contain a demonstration of the Quadrature of the Circle *
32 bis	. . . .	. . . .
31 bis	. . . .	. . . .

	CLXXXII. The Human Body.	CLXXXIII. Legendary Orders of Being.
11	Respiratory Organs	Sylphs
12	Cerebral and Nervous Systems	"Voices," Witches and Wizards
13	Lymphatic Systems	Lemures, Ghosts
14	Genital System	Succubi
15	Head and Face	Mania, Erinyes [Euminides]
16	Shoulders and Arms	Gorgons, Minotaurs
17	Lungs	Ominous Appearances, Banshees
18	Stomach	Vampires
19	Heart	Horror, Dragons
20	The Back	Mermaids (and ♓, its Zodiacal Opposite), Banshees
21	Digestive System	Incubi, Nightmares
22	Liver	Fairies, Harpies
23	Organs of Nutrition	Nymphs and Undines, Nereids, &c.
24	Intestines	Lamiæ, Stryges, Witches
25	Hips and Thighs	Centaurs
26	Genital System	Satyrs and Fauns, Panic-demons
27	Muscular System	Furies, Chimæras, Boars (as in Calydon), &c.
28	Kidneys, Bladder, &c.	Water Nymphs, Sirens, Lorelei, Mermaids (*cf.* ♍)
29	Legs and Feet	Phantoms, Were-wolves
30	Circulatory System	Will o' the Wisp
31	Organs of Circulation	Salamanders
32	Excretory System	Ghuls, Larvæ, Corpse Candles
32 bis	Excretory Organs, Skeleton	The Dweller of the Threshold, Gnomes
31 bis	Organs of Intelligence	[Socratic Genius]

Editorial Note: The Atus of Thoth

Liber AL, cap. I, v. 57 includes the statement: "All these old letters of my Book are aright: but צ is not the Star. This also is secret: my prophet shall reveal it to the wise." In Crowley's 'New Comment' on this verse, he observes:

> I see no harm in revealing the mystery of Tzaddi to 'the wise'; others will hardly understand my explanations. Tzaddi is the letter of The Emperor, the Trump IV, and He is the Star, the Trump XVII. Aquarius and Aries are therefore counter-changed, revolving on the pivot of Pisces, just as, in the Trumps VIII and XI, Leo and Libra do about Virgo. This last revelation makes our Tarot attributions sublimely, perfectly, flawlessly symmetrical. The fact of its so doing is a most convincing proof of the superhuman Wisdom of the author of this Book to those who have laboured for years, in vain, to elucidate the problems of the Tarot.

This substituted attribution is alluded to in various places in *Liber Aleph* and *Magick in Theory and Practice*, but was not spelt out in full in published writings until *The Book of Thoth*. The tables from *777* are based on the old Golden Dawn attributions; to work with the reversed attributions, lines **15** and **28** should be exchanged on all columns based on the Zodiac or Tarot (*i.e.*, VI-VIII, XI, XIV-XX, XXII-XLVII, XLIX, CXXXVII-CLXXIV, CLXXVII-CLXXXIII and CLXXXVI), not all columns throughout as the editors of *777 Revised* state – T.S.

COL. II: **0-10** are the names of the Numbers or Emanations; **11-32** the Letters spelt in full.

LINE **1**.—Some of the common titles of Kether are:—

נקדה פשות	The Small Point.
תת זל	The Profuse Giver.
נקדה ראשונה	The Primordial Point.
רישא הוורה	The White Head.
אמן	Amen.
אור מופלא	The Hidden Light.
פלא	The Hidden Wonder.
רום מעלה	Inscrutable Height.
אריך אנפין	Long of Nose.
אריך אפים	Long of Face.
יומין	The Ancient of Days.
[Also name of seven inferiors!]	
אהיה אשר אהיה	Existence of Existences.
עתיקא דעתיקין	Ancient of Ancient Ones.
עתיקא קדישא	Holy Ancient One.
אור פשוט	The Simple Light.
טמירה דטמרין	Concealed of the Concealed
רישא	*The* Head
אור פנימי	The Inner Light
עליון	The Most High
הוא	He.
רישא דלא	The Head which is Not.

LINE **2**.—Chokmah has additional titles:—

כחמה	Power of Yetzirah.[1]
י	of Tetragrammaton.
אבא אב	

It has also the Divine Name, יהוה.

LINE **3**.—Binah has these additional titles:—

אמא	The dark sterile mother.
אימא	The bright pregnant mother.
אלהים יהוה אלהים	} Divine Names.
כורסיא	Throne.

LINE **4**.—Chesed has this additional title:—

כחמה	Majesty.

LINE **5**.—Geburah has these additional titles:—

דין	Justice.
פחד	Fear.

LINE **6**.—Tiphereth has these additional titles:—

זעיר אנפין	Lesser Countenance.
מלך	King.
שעיר אנפין	*Seir Anpin.*
אדם	Adam.
בן	The Son.
איש	The Man.
שכאנום	Spare Angels.

LINE **9**.—Jesod has this additional title:—

צדיק־יסוד־עולם	The Righteous is the Foundation of the World.

LINE **10**.—Malkuth has these titles (among others):—

שער	The Gate (by Temurah, עשר = 10).[2]
י	The Gate (Chaldee).

which has the same number (671) as **ארני** in full—

אלף דלת נון יוד

Also—

Gates of	Death.
" "	Shadow of Death.
" "	Tears.
" "	Justice.
" "	Prayer.
Gate of	Daughter of Mighty Ones.
" "	Garden of Eden.

Also—
Inferior
Mother—

The Daughter.	
The Queen.	מלכה
The Bride.	כלה
The Virgin.	בתולה

COL IV.—This column may be equally well symbolized by any single entry, preferably in 0. The Monistic and Nihilistic conceptions are convertible. Hua may be equally named Tao, IAO, Noumenon, and the like. All language on this subject is necessarily feeble and hieroglyphic. It is to name that which by definition has no name.

COL. V.—These God-names are the "Grand Words" of the corresponding grades (see Col. CXXI.) except for 5°=6°, whose G.W. is יהשוה.

The Zodiacal Gods are as for the Sephira, which corresponds to the Planet ruling. Apparently, in the numeration of Azbogah, line **12**, only the AZ count.

That these following are only titles of the One Ineffable Name is shown by Koran xvii. 110. But monotheism is not true for the normal consciousness, but only for that of the adept.

[99 names of God in Arabic]

COL. VI., LINE **31**bis.—Essence, *cf.* *α* and *ω*.

COL. VIII.—

LINES **1-10**.—Beth Elohim gives a quite different ten Qliphoth.

LINE **15**.—

In the midst of the Zodiacal Qliphoth are סמאל [Samael] and אסמדאי [Asmodai].

At SE corner, Man, Serpent, and the elder Lilith the wife of Samael.

At NE corner, the Ox and Ass, and Aggereth the daughter of Machalath.

At NW corner, the Scorpion, and אסימון,[3] the Unnameable and בעמה.[4]

At SW angle, the Lion and Horse, and the younger Lilith the wife of Asmodai.

COL. IX.—The Cup of the Stolistes has its rim and **2** and **3** and its foot in **10**.

The Cadueceus is (easily) placed on the Tree and divided into א, מ, and ש.

The Waxing Moon in **4**; Waning in **5**; Full in **6**.

COL. XI.—The elements, of whose nature the signs of the Zodiac partake, are shown by the symbol against them.

COL. XII.—Let 45 be a straight line. On 45 erect the equilateral △s 451, 459. From 4 and 5 draw straight lines 247, 358 $\perp$ 45, and the straight lines 25 $\perp$ 14, 43 $\perp$ 15, 48 $\perp$ 59, and 57 $\perp$ 49, the points 2, 3, 7 and 8 marking the intersections. Join 19, 12, 13, 23, 78, 79, 89. Let 6 be the point of intersection of 19, 57, 48. On 78 erect an equilateral △ with its apex away from 1. Produce 19 to 10, join 7-10, 8-10. Daath is at the junction of 25, 34. See figure.

COLS. XV.-XVIII.—

Daath—Lavender, Grey-white, Pure violet, Grey flecked gold.

Herschel—Silver flecked white.

COL. XVI, Line **10**.—For 🜁, ▽, △, and 🜃.

COL. XIX.—Urim and Thummim = Auramoth and Thoum Mou, Egyptian Gods. They are methods of divination by △ and 🜃.

COL. XX., LINE **32**.—These Gods preside over the pieces in "Rosicrucian Chess."[5]

🜁 of △	Bishop	Ⲑⲱⲟⲩⲙ ⲙⲱⲟⲩ
▽ of △	Queen	Ⲓⲉϩⲁⲟⲩⲣⲉⲑ
△ of △	Knight	Ϩⲛⲱⲟⲩ ⲫⲱⲏϣ
🜃 of △	Pawn	Ⲕⲁⲃⲉⲝⲛⲉⲩϥ
🜃 of △	Castle	Ϣⲁⲩⲱϫⲓⲉ
⊛ of △	King	Ⲫⲁⲟⲩⲣⲱ
🜁 of ▽	Bishop	Ⲝⲟⲛⲓⲉ ⲑⲁ ⲙⲱⲟⲩ
▽ of ▽	Queen	Ⲑⲏⲱⲟⲩⲣ ⲓⲉ ⲙⲱⲟⲅ
△ of ▽	Knight	Ⲥⲉⲃⲁ ϫⲛⲱⲟⲩ ϩⲁⲟⲩⲣ ⲓⲉ ⲑⲁ ⲙⲱⲟⲩ
🜃 of ▽	Pawn	Ϯⲱⲙⲁⲑⲫ
🜃 of ▽	Castle	Ϣⲏⲱⲉⲩ ⲑⲁ ⲓⲉ
⊛ of ▽	King	Ⲡⲑⲁ ϫⲁⲫⲏⲛ–ϫⲏⲝ
🜁 of 🜁	Bishop	Ⲍⲱ ⲱⲁⲛ
▽ of 🜁	Queen	Ϧⲛⲱⲟⲩ ⲑⲁ Ⲡⲉϫⲏϯ
△ of 🜁	Knight	Ϭ’ⲟⲩ ⲃⲁⲗ
🜃 of 🜁	Pawn	Ⲇϩⲉⲫⲓ
🜃 of 🜁	Castle	Ⲑⲁⲣⲫⲉϣⲉ ϥⲁ ϫⲛⲱⲟⲩⲑⲁ ⲡⲉ
⊛ of 🜁	King	Ϭ’ⲟⲩϫⲁⲟⲩⲣⲓⲉ
🜁 of 🜃	Bishop	Ⲇⲣⲏⲱⲩⲉⲣⲓⲉ
▽ of 🜃	Queen	Ⲏⲓⲥⲉⲉ
△ of 🜃	Knight	Ϩⲱⲱⲣ
🜃 of 🜃	Pawn	Ⲇⲙⲉϣⲉϯ
🜃 of 🜃	Castle	Ⲛⲉⲩⲫⲑⲩⲓⲉⲉ
⊛ of 🜃	King	Ⲏϣⲱⲱⲣⲓⲉ

The Pawns refer to ת as the House of the Elements only, not to ת as 🜃.

LINE **32**.—Ⲥϥⲃⲁϫⲩⲱⲟⲩ
Ϩⲛⲟⲩⲉ. Ⲓⲉⲧⲟⲙⲱⲟⲩ and Ⲇϩⲉⲫⲓ :
Ϯⲱⲩⲙⲁⲧⲫ : Ⲇⲙⲉⲥⲉϯ : Ⲕⲁⲃⲉⲝⲛⲩϥ[6]

COL. XXI.—The perfected Egyptian exlaims, "There is no part of me that is not of the Gods." This column gives the attribution in detail. The non-cherubic Zodiac signs are omitted, but follow their affinities.

COL. XXIII.—

Formless State (F)	=	4
Sublime State (S)	=	4
Reflection (R)	=	10
Kashina (K)	=	10
Impurity (I)	=	10
Analysis (A)	=	1
Perception (P)	=	1
		40

COLS. XXXVIII.-XL.—The vagueness and extent of these attributions is shown in this table from Agrippa,[7] who is too catholic to be quite trustworthy.

Things under the Sun which are called Solary

Among stones—

1. The Eye of the Sun.
2. Carbuncle.
3. Chrysolite.
4. Iris (stone).
5. Heliotrope (stone).
6. Hyacinth (stone).
7. Pyrophylus (stone).
8. Pantaura.
9. Topazius.
10. Chrysopassus.
11. Rubine.
12. Balagius.
13. Auripigmentum and things of a golden colour.

Among plants—

1. Marigold.
2. Lote-tree.
3. Peony.
4. Sallendine.
5. Balm.
6. Ginger.
7. Gentian.
8. Dittany.
9. Vervain.
10. Bay-tree.
11. Cedar.
12. Palm-tree.
13. Ash.
14. Ivy.
15. Vine.
16. Mint.
17. Mastic.
18. Zedoary.
19. Saffron.
20. Balsam.
21. Amber.
22. Musk.
23. Yellow honey.
24. Lignum aloes.
25. Cloves.
26. Cinnamon.
27. Calamus.
28. Aromaticus.
29. Pepper.
30. Frankincense.
31. Sweet marjoram.
32. Libanotis.

Among animals—

1. Lion.
2. Crocodile.
3. Spotted-wolf.
4. Ram.
5. Boar.
6. Bull.
7. Baboon.

Among birds—

1. Phœnix.
2. Eagle.
3. Vulture.
4. Swan.
5. Cock.
6. Crow.
7. Hawk.

Among insects—

1. Glow-worm.
2. Beetle.

Among fish—

1. Sea-calf.
2. Shell-fish.
3. Pullus.
4. Star-fish.
5. Strombi.
6. Margar.

Among metals—

1. Gold.

COL. XL.—Aaron's breastplate is very doubtful; we advise reliance on columns Stones and Tribes, we having chosen Stones on bases of physical analogy to Signs, Colours, &c.

COL. XLII.—The following table of sub-elemental perfumes is important:—

⊛ of ⊛ Ambergris.
🜁 of ⊛ The Gall of the Rukh.
🜄 of ⊛ Oncha.
🜃 of ⊛ Musk.
🜂 of ⊛ Civet.

⊛ of 🜁 Lign-aloes.
🜁 of 🜁 Galbanum.
🜄 of 🜁 Mastick.
🜃 of 🜁 Storax.
🜂 of 🜁 Olibanum.

⊛ of 🜄 Myrrh.
🜁 of 🜄 Camphor.
🜄 of 🜄 Siamese Benzoin.
🜃 of 🜄 Indigo.
🜂 of 🜄 Oppoponax.

⊛ of 🜃 Dittany of Crete.
🜁 of 🜃 Assafœtida.
🜄 of 🜃 Clover.
🜃 of 🜃 Storax.
🜂 of 🜃 Benzoin.

⊛ of 🜂 Saffron.
🜁 of 🜂 Lign-aloes.
🜄 of 🜂 Red-sanders.
🜃 of 🜂 Red Sandalwood.
🜂 of 🜂 Olibanum.

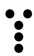
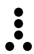
COL. XLIII. and XLIV.—And, generally, all drugs exciting the parts of the body corresponding. See Col. CLXXXII.

COL. XLVI.—Each Trigram combines with itself and the others to make 64 Hexagrams, which partake of the combined nature. This attribution is the true key to the Yi King. No sinologist has had any idea of it, but it is obvious enough now that O.M. has solved it.

See Appendix I.

COL. XLVII.—
LINE **7**.—Has a monkey.
LINE **19**.—Said to have a monkey.

COL. XLIX.—The Geomantic Figures of the Planets are those of the signs which they rule.

LINES **3-10**.  and 

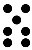
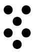
LINE **15**.  LINE **16**. 

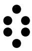
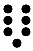
LINE **17**. 

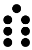
LINE **18**.  and 

LINE **19**.  and 

LINE **20**.  LINE **22**. 

LINE **24**.  LINE **25**. 

LINE **26**.  LINE **28**. 

LINE **29**. 

See the “Handbook of Geomancy,” *The Equinox* I: 2, p. 137.[8]

COL. L.—The Catholic “seven deadly sins” in square brackets.

COL. LVII.—Egyptian Quarters.

COLS. LVII., LIX., &c.—Beth Elohim gives:--
Michael, Leo, and South to ▽ and י.
Gabrial, Bull, and North to △ and ה.
Raphael, Man, and West to 🜄 and הּ.
Uriel, Eagle, and East to 🜁 and ו.

COL. LXIX.—

Sattvas,	☿	}	In a close analogy
Rajas, and	🜍		
Tamas	⊖		

COL. LXXIX., LINE **13**.—
Add (3321) שדברשהמעת שרתתן [Shadbarsheh-moth Sharthathan], the Spirt of the Spirits of the Moon. The final ן is counted as 700, as are the final ם’s in Col. LXXVIII., line **13**.[9]

COL. LXXXV.—
LINE **6**.—Or חשמאל.
LINE **9**.—Or זפניאל.

COL. LXXXIX.—Add Daath, היהא.

COL. XCIII., LINE **10**.—Contains the Earth.

COL. XCVI.—Add Daath, היוה.

COL. XCIX.—Add among Archangels:—
Azrael, Angel of Death (נ),
Israfel, of Last Trump (ש).

COL. C.—Our order of Angelic Choirs is from R. Mosheh ben Maimon. R. Ishmael and the book Pliah prefer:—

1. Cherubim.
2. Chasmalim.
3. Chaioth.
4. Aralim.
5. Seraphim.
6. Tarshishim.
7. Auphanim. }
8. Auphanim. }
9. Aishim.
10. Taphsarim.

And there are many other schemes.

COL. CII.—Add Daath, אנרי.

COL. CIII.—Add Daath, Cerebrum medium, cuius locus est in parte capitis postica.

But these have many other attributions, and each is itself divisible: thus Chesed and Geburah of Tiphareth are the breasts; Tiphareth the heart; Netzach and Hod the testicles; Jesod the membrum virile; and Malkuth, the anus. The signs of the Zodiac are variously given, and the Planets agree with the face: thus ♄ and ♃, the ears; ♂ and ♀, the nostrils; ☉ and ☽, the eyes; and ☿, the mouth. The hand: thumb, ⊛; 1st finger, 🜁; 2nd, ▽; 3rd, 🜃; 4th △. These, however, vary somewhat.[10]

COL. CVI.—These Abodes are enclosed in four circles: the Waters of Weeping, or Creation, of Oceanus, and the False Sea. Compare the classical four rivers of Hell.[11]

COL. CVIII.—Incomplete and redundant owing to unconentrated nature of Qliphoth.

LINE **2**.—Three Evil Forms before Samael are:

קמתיאל [Qemetial]
בליאל [Belial]
עתיאל [Othiel]

The Thaumiel, also called Kerethiel

COL. CIX.—King בלע son of בעור, Dukes עלוה, חמנע, and יתת, are all referred to Daath.

Edomite Kings and Dukes are taken e libro Maggid. and Gen. 36.

COL. CXIV., LINE **1**.—*I.e.*, simple breathing without articulation.

COL. CXV.—The furniture, &c., is attributed as told in the ritual, here duly *h—d*, *c—d*, and *n—r r—d*.[12]

COL. CXXI.—Add the "waiting" Grades of "Lord of the Paths in the Portal of the Vault of the Adept" between the 1st and 2nd Orders; and "Babe of the Abyss" between the 2nd and 3rd.

COL. CXXV.—Burton gives these upside down. The true attribution is checked by the Fire-Worshippers (Guebres) in **5**. Yet, of course, the Kether Hell may be considered as more awful than the Malkuth.

COL. CXXVII.—These and many other (rather far-fetched and irrelevant) attributions of various things are to be found in Burton's *Arabian Nights*, in the Tale of Abn al-Husn and his Slave-Girl Tawaddud.

COL. CXXXIII.—The symbolic forms and Divination meanings of these cards can be readily constructed from considerations of their natures as here indicated.

LINE **5**.—This is the First Decan, and begins from Cor Leonis.

COL. CXXXVIII.—Astrological symbols are derived from the primary forms—Cross, Crescent, Circle.

COL. CLXXIII.—For meaning and special function, see original.[13] They should, but do not, accurately refer to the divisions of each sign into 7 planetary parts.

Pietro di Abano[14] gives:—

THE NAMES OF THE HOURS AND THE ANGELS RULING THEM.

The Names of the Hours.

	Hours of the day.	Hours of the night.
1.	Yayn	Beron
2.	Ianor	Barol
3.	Nasnia	Thari
4.	Salla	Athir
5.	Sadedali	Mathon
6.	Thamur	Rana
7.	Ourer	Netos
8.	Tamic	Tafrac
9.	Neron	Sassur
10.	Iayon	Aglo
11.	Abai	Calerua
12.	Natalon	Salam

TABLES OF THE ANGELS OF THE HOURS ACCORDING TO THE COURSE OF THE DAYS[15]

Day:	☉	☽	♂	☿	♃	♀	♄
Hour	(*Angels of the Hours of the Day*)						
1.	☉	☽	♂	☿	♃	♀	♄
2.	♀	♄	☉	☽	♂	☿	♃
3.	☿	♃	♀	♄	☉	☽	♂
4.	☽	♂	☿	♃	♀	♄	☉
5.	♄	☉	☽	♂	☿	♃	♀
6.	♃	♀	♄	☉	☽	♂	☿
7.	♂	☿	♃	♀	♄	☉	☽
8.	☉	☽	♂	☿	♃	♀	♄
9.	♀	♄	☉	☽	♂	☿	♃
10	☿	♃	♀	♄	☉	☽	♂
11.	☽	♂	☿	♃	♀	♄	☉
12.	♄	☉	☽	♂	☿	♃	♀
	(*Angels of the Hours of the Night*)						
1.	♃	♀	♄	☉	☽	♂	☿
2.	♂	☿	♃	♀	♄	☉	☽
3.	☉	☽	♂	☿	♃	♀	♄
4.	♀	♄	☉	☽	♂	☿	♃
5.	☿	♃	♀	♄	☉	☽	♂
6.	☽	♂	☿	♃	♀	♄	☉
7.	♄	☉	☽	♂	☿	♃	♀
8.	♃	♀	♄	☉	☽	♂	☿
9.	♂	☿	♃	♀	♄	☉	☽
10.	☉	☽	♂	☿	♃	♀	♄
11.	♀	♄	☉	☽	♂	☿	♃
12.	☿	♃	♀	♄	☉	☽	♂

[The Angels of the Planets according to pseudo-Abano are:—

☉ Michael.
☽ Gabriel.
♂ Samael.
☿ Raphael.
♃ Sachiel.
♀ Anael.
♄ Cassiel.]

Note.—The first hour of the day, of every country, and in every season whatsoever, is to be assigned to the sun-rising, when he first appeareth arising in the horizon. And the first hour of the night is to be the thirteenth hour, form the first hour of the day.

THE YEAR[16]

The Spring: Taloi.
The Summer: Casmaran.
The Autumn: Adarael.
The Winter: Farlas.

The Angels of the Spring: Carcasa, Core, Amatiel, Commissoros.
The Head of the Sign of the Spring: Spugliguel.
The Name of the Earth in the Spring: Amadai.
The Names of the Sun and Moon in the Spring: The Sun, Abrayen; The Moon, Agusita.

The Angels of the Summer: Gargatel, Tariel, Gaviel.
The Head of the Sign of the Summer: Tubiel.
The Name of the Earth in the Summer: Festatui.
The Names of the Sun and Moon in the Summer: The Sun, Athemay; The Moon, Armatas.

The Angels of the Autumn: Tarquam, Gualbarel.
The Head of the Sign of the Autumn: Torquaret.
The Name of the Earth in the Autumn: Rabianira.
The Names of the Sun and Moon in the Autumn: The Sun, Abragini; The Moon, Matasignias.

The Angels of the Winter: Amabael, Ctarari.
The Head of the Sign of the Winter: Altarib.
The Name of the Earth in the Winter: Gerenia.
The Names of the Su and Moon in the Winter: The Sun, Commutaf; The Moon, Affarterim.

COL. CLXXVII.—Musulman attribution of Planets:—

ג	♄
ת	♃
פ	♂
ם	☉
ם and ב	♀
ד	☿
ר	☽

Note that ם and not כ is the 7th of the double letters.

The Jesuit Kircher[17] gives—

♄	♃	♂	☉	♀	☿	☽
פ	ר	ת	ב	ג	ד	כ

The order of the Planets is that of their apparent rate of motion. By writing them in their order round a heptagon, and tracing the heptagram unicursally, the order of the days of the week is obtained.

COL. CLXXVIII.—These intelligences are angelic in nature, but possessing material and even earthly dominion. Hence they preside over the geomantic figures, whose nature indeed expresses their relation to man.

COL. CLXXXI. —

LINE **11**.—He laughs; bearing a sphere containing illusion in his left hand, but over his right shoulder, and a staff 463 lines long in his right. A lion and a dragon are at his feet, but he seems unaware of their attacks or caresses.

LINE **12**.—His attitude suggests the shape of the Swastika or thunderbolt, the message of God.

LINE **13**.—She is reading intently in an open book.

LINE **14**.—She bears a sceptre and a shield, whereon is figured a dove as a symbol of the male and female forces.

LINE **15**.—His attitude suggests 🜍, and he is seated upon the Cubic Stone, whose sides show the Green Lion and White Eagle.

LINE **16**.—He is crowned, sceptred, and blessing all in a threefold manner. Four living creatures adore him, the whole suggesting a pentagram by its shape.

LINE **17**.—He is inspired by Apollo to prophesy concerning things sacred and progane: represented by a boy with his bow and two women, a priestess and an harlot.

LINE **18**.—He drives furiously a chariot drawn by two sphinxes. As Levi drew it.

LINE **19**.—Before him goeth upright the Royal Uræus Serpent.

LINE **21**.—[☿, 🜍, and ⊖, or Sattva, Rajas, and Tamas].

LINE **23**.—From a gallows shaped like the letter ד hangs by one foot a young fair man. His other leg forms a cross with the suspending one. His arms, clasped behind his head, form an upright △, and this radiates light. His mouth is resolutely closed.

LINE **25**.—A winged and crowned goddess, with flashing golden belt, stands, and pours from her right hand the flame of a torch upon an Eagle, while in her left hand she pours water from an horn upon a Lion. Between her feet a moon-shaped cauldron of silver smokes with perfume.

LINE **26**.—Levi's Baphomet is sound commentary on this Mystery, but should not be found in the text.

LINE **27**.—Human figures thrown thence suggest the letter צ by their attitude.

LINE **28**.—A woman, naked, and kneeling onher left knee, pours from a vase in her right hand silver waters into a river, by which grow roses, the haunts of coloured butterfiles. With her left hand she pours golden waters over her head, which are lost in her long hair. Her attitude suggests the Swastika. Above flashes a great star of seven rays.

LINE **29**.—Below, a path leads between two towers, guarded by jackals, from the sea, wherein a Scarabæus marcheth landwards.

LINE **30**.—Below is a wall, in front of which, in a fairy ring, two children wantonly and shamelessly embrace.

LINE **31**.—An Angel blowing a trumpet, adorned with a golden banner bearing a white cross. Below a fair youth rises from a sacrophagus in the attitude of the god Shu supporting the Firmament. On his left a fair woman, her arms giving the sign of Water—an inverted ▽ on the breast. On his right a dark man giving the sign of Fire—an upright △ on the forehead.

LINE **32**.—An ellipse, composed of 400 lesser circles. At the corners of the card a Man, an Eagle, a Bull, and a Lion. Within the circles a naked shining figure in the sign of Earth—right foot advanced, fight hand advanced and raised, left hand lowered and thrown back. The hands grip each a ray of dazzling light, spiril, the right hand being dextro- and the left hand lævo-rotary. A red scarf conceals the fact of male genital organs, and suggests by its shape the letter כ. Such is the conventional hieroglyph.

APPENDIX I

The Trigrams of the Yi King

Attribution to Quarters.	Planetary Attribution.	Hindu Attribution.	Yetziratic Attribution.	Figure.	Name.	Part of body.	*Key Scale*
S.	☉	Lingam.	+ י	☰	Khien.	Head.	**2** [and **30**].
S.E.	♀	Apas.	▽ מ	☱	Tui.	Mouth.	**14** [and **23**].
E.	♃	Mano (Prana).	☉ ר	☲	Li.	Eyes.	**6** [**21** and **30**].
N.E.	♂	Tejas.	△ ש	☳	*K*ăn.	Feet.	**27** and **31**.
S.W.	☿	Vayu.	🜁 א	☴	Sun.	Thighs.	**11** [and **12**].
W.	♄	Akasa.	◡ ג	☵	Khân.	Ears.	**10** [**13** and **32**]
N.W.	🜃	Prithivi.	🜃 ת	☶	Kăn.	Hands.	**32** bis.
N.	◡	Yoni.	○ ה	☷	Khwăn.	Belly.	**3** and **13**.

The Trigrams should be considered as the symbols which combine these meanings, the Hexagrams as combinations of these, chosen according to circumstances. Thus ䷧ is Fire of ◡, or Energy of ♄, and might mean beginning to change, or force applied to obstruction, as it actually does.

THE HEXAGRAMS OF THE YI KING.

	Figure.	Nature.	Name.	Divination and Spiritual Meaning.
1	䷀	+ of +	*Kh*ien	Heaven, &c. (+ for Lingam.)
2	䷁	○ of ○	Khwăn	Earth, &c. (○ for Yoni.)
3	䷂	◡ of △	*K*un	Danger and obscurity—*γενος*.
4	䷃	🜃 of ◡	Măng	Youth and ignorance.
5	䷄	◡ of +	Hsü	Waiting, sincerity.
6	䷅	+ of ◡	Sung	Contention, opposition, strength in peril.
7	䷆	○ of ◡	Sze	Multitude, age and experience.
8	䷇	◡ of ○	Pî	Help.

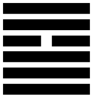
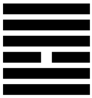
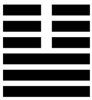
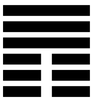
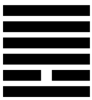
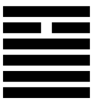
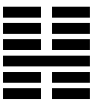
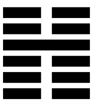
	Figure.	Nature.	Name.	Divination and Spiritual Meaning.
9		🜁 of +	Hsiâo *K*hû	Small restraint.
10		+ of ▽	Lî	Pleased, satisfaction, treating, attached to, a shoe.
11		○ of +	Thâi	Spring, tree course.
12		+ of ○	Phî	Decay, patience, obedience, autumn, shutting up, restriction
13		+ of ⊙	Thung *Z*ăn	Union (of men).
14		⊙ of +	Tâ Yû	Great havings.
15		○ of 🜃	*Kh*ien	Humility.
16		△ of ○	Yü	Harmony and satisfction.

	Figure.	Nature.	Name.	Divination and Spiritual Meaning.
17	䷐	▽ of △	Sui	Following
18	䷑	🜃 of 🜁	Kû	Troublesome services, arrest of decay, hard work.
19	䷒	○ of ▽	Lin	Approach of authority, inspect, comfort.
20	䷓	🜁 of ○	Kwân	Manipulating, contemplating.
21	䷔	☉ of △	Shih Ho	Union by gnawing, legal constraint.
22	䷕	🜃 of ☉	Pî	Ornament, freewill.
23	䷖	🜃 of ○	Po	Overthrow, couch.
24	䷗	○ of △	Fû	Returning, visit from friends.

	Figure.	Nature.	Name.	Divination and Spiritual Meaning.
25	䷘	+ of △	Wû Wang	Simplicity and sincerity, earnestness.
26	䷙	🜃 of +	Tâ *Kh*û	Great accumulation.
27	䷚	🜃 of △	Î	Nourishment, upper jaw.
28	䷛	▽ of 🜁	Tâ Kwo	Great carefulness, weak beam.
29	䷜	◡ of ◡	Khan	Pit, defile, peril.
30	䷝	☉ of ☉	Lî	Inherent in, attached to, docility.
31	䷞	▽ of 🜃	Hsien	Influencing to action, all, jointly.
32	䷟	△ of 🜁	Hăng	Perseverance, keeping to the path.

	Figure.	Nature.	Name.	Divination and Spiritual Meaning.
33	䷠	+ of 🜃	Thun	Returning, avoiding, retirement.
34	䷡	△ of +	Tâ *K*wang	Violence, the Great Ram.
35	䷢	☉ of ○	Tzin	To advance (good).
36	䷣	○ of ☉	Ming Î	Intelligence, wounded.
37	䷤	🜁 of ☉	*K*iâ Zăn	Household, wifely duty.
38	䷥	☉ of ▽	*Kh*wei	Disunion, family discord.
39	䷦	◡ of 🜃	*K*ien	Lameness, immobility, difficulty.
40	䷧	△ of ◡	*K*ieh	Unravelling (a knot, &c.).

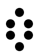
	Figure.	Nature.	Name.	Divination and Spiritual Meaning.
41	䷨	🜃 of ▽	Sun	Diminution.
42	䷩	🜁 of △	Yî	Addition, increase.
43	䷪	▽ of +	Kwâi	Displacing, strength, complacency, tact.
44	䷫	+ of 🜁	Kâu	Unexpected event, a bold woman.
45	䷬	▽ of ○	Tzhui	Collected, docility.
46	䷭	○ of 🜁	Shăng	Advance and ascent.
47	䷮	▽ of ☉	Khwăn	Straightened, distressed,  Carcer, growth restricted.
48	䷯	◡ of 🜁	Tzing	A well, self-cultivation.

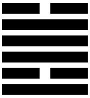
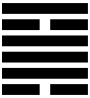
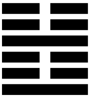
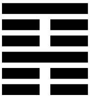
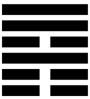
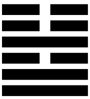
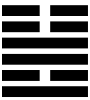
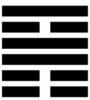
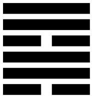
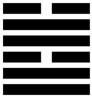
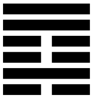
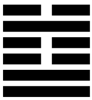
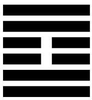
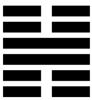
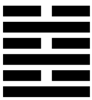
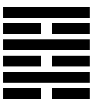
	Figure.	Nature.	Name.	Divination and Spiritual Meaning.
49		▽ of ⊙	Ko	Change
50		⊙ of 🜁	Ting	A caldron, a concubine, flexibility, quick ear and eye.
51		△ of △	*K*ăn	Ease, development, moving power, thunder.
52		🜃 of 🜃	Kān	Peace, a mountain.
53		🜁 of 🜃	*K*ien	Fortunate marriage, gradual advance, goose.
54		△ of ▽	Kwei Mei	Unfortunate marriage (of a younger sister before the elder).
55		△ of ⊙	Făng	Large, abundant, progress.
56		⊙ of 🜃	Lü	Strangers.

	Figure.	Nature.	Name.	Divination and Spiritual Meaning.
57		🜁 of 🜁	Sun	Flexibility, penetration, vacillation, wind, wood, &c.
58		🜄 of 🜄	Tui	Pleasure, help from friends, still water.
59		🜁 of ◡	Hwân	Dissipation, dispersion, turning to evil.
60		◡ of 🜄	*K*ieh	Joints of body, regular division.
61		🜃 of ◡	*K*ung fü	Inmost sincerity.
62		🜂 of 🜃	Hsiao Kwo	Non-essential, success of trifles, a wonded bird, small divergences.
63		◡ of ☉	*K*i Tzi	Help attained, complete success.
64		☉ of ◡	Wei Tzi	Incomplete success, foolish impulse, failure.

Transcriber's notes

[The work as presented here is currently incomplete: owing to my complete ignorance of Arabic, one column (the Princes of the Jinn) and some endnote material (the 99 names of God) in that language have not been entered.]

This electronic edition of *777* was prepared from the version of *777 Revised* printed in *777 and other Qabalistic Writings* (originally published as *The Qabalah of Aleister Crowley*). As far as I can tell this was a facsimile from the 1955 first edition of *777 Revised*; while Crowley's original Preface was re-set in the 1955 edition, the Tables of Correspondence, Crowley's notes thereon, and the appendix giving the trigrams and hexagrams of the *I Ching* were with minor exceptions straight facsimiles from the original 1909 edition of *777*.

In preparing the present edition I have included, besides the Preface, tables, notes and appendix from the original edition, the following additional material from *777 Revised*:

* The 11 additional columns (CLXXXIV – CXCIV). These were originally appended at the end of Table VI. Six were explanatory of or supplementary to existing columns: (*e.g.* numerations of Greek and Arabic letters, transliterations or translations; the "magical formulæ" column was specifically referred to the column of magical weapons); these have been placed immediately after the appropriate column. The others have been appended to the end of the appropriate table. While they are hence "out of sequence" I feel this is unlikely to cause confusion as these additional columns are rarely if ever directly referenced by number in other works.
* Additional correspondences as mentioned in Crowley's remarks on the various columns. They are inserted into the appropriate columns in double square brackets [[like this]].

Also added are:

* Numeration of Coptic.
* Transliterations of most Hebrew names.

In order to keep the present work at a manageable size, I have not included:

* Yorke's editorial preface.
* The essay on the Magical Alphabet
* The Meaning of the Primes from 11 to 97.
* The "Various Arrangements" (mostly from *The Book of Thoth*)
* The "Explanations of the Attributions" – a series of remarks, some developing almost into essays, on columns I-III, V-VIII, X, XI, XIII-XXII, XXXIV, XXXV, XXXVIII-XLIII, XLV, LVI-LXVIII, LXXVII-LXXXVI, and XCVII.
* "What is Qabalah?"
* "What is a 'Number' or a 'Symbol'?" (an extract from the New Comment on *AL* I.4)

Some of this additional material may later be made available in HTML format.

I have not attempted to preserve the original pagination of the tables of correspondence. For ease of reading, columns are arranged from left to right across a single page. Obvious typos have been corrected; other questionable readings are noted below.

T.S.

Endnotes

Notes to Crowley's Preface

[1] S.L. "MacGregor" Mathers.

[2] The reference is probably to the *Heptameron seu elementa magica*, a 16th-century Grimoire of planetary magick (published with the *Fourth Book* of pseudo-Agrippa) deriving in part from the Solomonic cycle and in part from the *Liber Juratus* or *Sworn Book of Honorius*, a medieval work on magick (not to be confused with the early modern *Grimoire of Honorius* falsely attributed to the third Pope of that name). Its attribution to Pietro d'Abano (1253-1316) is generally recognised as spurious. The uncontested works of d'Abano do deal in part with astrological images and the medical / talismanic use of the same (*vide* Walker, *Spiritual and Demonic Magic* and Yates, *Giordano Bruno*), and he is occasionally cited as an authority by Renaissance writers such as Ficino and Agrippa; the material specifically attributed to d'Abano in *777* is from the *Heptameron*, although the images of the decans may be from his genuine works.

[3] Probably a reference to the Golden Dawn. After swearing a long and tortuously phrased Oath of Secrecy, the Neophyte was issued a "Knowledge Lecture" which consisted of the names and symbols of the Elements, Planets and Signs along with the Hebrew Alphabet and the names of the Sephiroth in Hebrew.

[4] The *Lemegeton* is a 17th-century compilation, probably English, of magical texts attributed to Solomon. The first book, *Goetia*, describes 72 "Evil Spirits" and gives instructions for evoking them (it derives variously from the *Key of Solomon*, the *Heptameron*, the *Fourth Book* of pseudo-Agrippa and the *Pseudomonarchia Dæmonum* of Wier). In *777* cols. CLV – CLXVI the spirits are referred to the Decans by day and night.

The second book, *Theurgia Goetia*, describes 27 principal spirits and a very large number of subordinates of whom relatively few are named; of the 27, 16 are referred to the points of the compass and the other 11 are said to wander and have no fixed place. They are said to be partly evil and party good, hence the apparently oxymoronic title. It is possible that the *Theurgia-Goetia* was based on the *Steganographia* of Trithemius by someone who did not realise that the latter was primarily a work of cryptography.

The third book, *Ars Paulina*, contains a catalogue of Angels for the 12 hours of the day and night, and for the 12 signs and 360 degrees of the Zodiac; they are also attributed to the seven classical Planets.

The fourth book, *Ars Almadel*, is probably of medieval origin: it divides up the powers it summons into four "Altitudes", seemingly referred to the cardinal points of the Zodiac.

The "fifth book of the Lemegeton", *Ars Nova*, is rather a kind of appendix which appears in one MS where it occupies one and a half sides of a single folio leaf: it contains an extended prayer associated with the names on the circle and triangle of the *Goetia*, possibly intended to be spoken while drawing these, along with a short and garbled conjuration containing some highly corrupt Hebrew names, probably also connected with the *Goetia* as it mentions the brazen vessel; and finally, a lengthy curse targetted at anyone who steals the book.

The *Ars Nova* is sometimes confused with the *Ars Notoria* (Notary Art) attributed to Solomon, which latter rather appears to be a medieval magical derivative of classical art of memory, based around the contemplation of images or *notæ* while repeating prayers. The *Ars Notoria* was condemned by Aquinas (cited in Yates, *Art of Memory*) and various Renaissance writers such as Erasmus and Agrippa (in *De vanitate &c.*); Robert Turner produced an English translation which was made less than useful by the omission of the figures: this translation has been incorporated into some later MSS and printed editions of the *Lemegeton*.

[5] In *The Book of the Sacred Magic of Abramelin the Mage* (tom. II cap. XIX) are tabulated the names of various Evil Spirits: chief among these are the "Four Princes and Superior Spirits", to wit Lucifer, Leviathan, Satan and Belial who may perhaps be referred to the Elements (I would suggest Fire, Water, Air, Earth respectively); immediately below these are eight "Sub-Princes", namely Oriens, Paimon, Ariton, Amaimon (*vide 777* col. LXVIII), Astarot, Magot, Asmodee and Belzebud (*sic*); a total of 316 named spirits are listed below the eight Sub-Princes, some subject to one of them, some shared between two or more.

[6] The Book of the Concourse of the Forces is the title of a collection of Golden Dawn papers loosely based on the "Enochian" material which emerged from the ceremonial skrying of John Dee and Edward Kelly. Crowley later published a terse and incomplete abstract of this material as "A brief abstract of the symbolic representation of the Universe" in *Equinox* I (7-8). See also Regardie (ed.) *The Golden Dawn*, vol. IV.

[7] This would not be a view generally shared by most serious practitioners and students of Dee and Kelly's magick. Unless Crowley is talking about the G.D. version of "Enochian Magic" in which case he has a point.

[8] 4 Planes: the first consists solely of Kether; the second of Chokmah and Binah; the third of Chesed through to Yesod; the fourth of Malkuth only. These are identified by some with the Four Worlds. 3 Pillars / 7 Planes: see col. XII. 7 palaces: see col. LXXXVII et seq.

Notes to Tables of Correspondences

Table I (the whole scale)

Col. VIII. The numbers after the Qliphoth of the Sephiroth represent which of the seven "palaces" they are referred to: see the arrangements in Col. LXXXVIII et. seq. Transliterations are as given in Crowley's remarks on this column in *777 Revised*, although a few have been altered where they are not consistent with the Hebrew spelling.

Col. XIV. These represent G.D. attributions, before Crowley changed the titles of a number of the Trumps in *The Book of Thoth* and exchanged the attributions of the Star and Emperor based on AL I.57.

Col. XIX. Transliterations of Egyptian names have been left as in the first edition. These differ from both modern transliterations and those employed by early 20th-century writers such as Budge.

Line **1**: Asar is better known by the Hellenized form Osiris; Asar-un-Nefer ("Osiris the beautiful") was a particular epiphet or title of this god. Hadith in this line (also Hadit in line **0**) is not a historical Egyptian deity but refers to the entity described in cap. II of *The Book of the Law*; the name is a garbled or corrupt form of Heru-Behutet (Horus of Behutet), a solar-martial form of Horus symbolized by the winged disk. Heru-Ra-Ha is not a historical Egyptian deity but is mentioned in cap. III of *The Book of the Law* and is said to combine Hoor-par-Kraat (Horus the Child) and Ra-Hoor-Khuit (Ra-Horus of the Two Horizons).

Line **6**: "On" was not an Egyptian deity but a transliteration into Hebrew (אן or און) of the name of the Egyptian solar cult-centre called Heliopolis by the Greeks. The confusion arose through a misreading by Freemasons of Genesis XLI, 45 and 50 where Joseph married "Asenath daughter of Poti-phera priest of On." ON spelt ען as a formula is another matter entirely; see Col. CLXXXVII. Hrumachis is probably a variant spelling of Harmachis (Hor-Maku), said by Budge (*Gods of the Egyptians* vol. I p. 470) to be the Greek name for Heru-Khuti, Horus of the two horizons, who represented the sun from sunrise to sunset.

Line **13**: Chomse also spelt Khons or Khensu. In one legend (cited by Budge, *op. cit.* I, 448) he is said to be the son of the cat goddess Bast who was also associated with the moon (to complicate matters Bast has solar aspects in some accounts).

Lines **16**, **32-bis**: Ahapshi is the Apis Bull (GD Coptic spelling). Ameshet is Amset (or Mestha), one of the Children of Horus.

Line **17**: The Rekti goddesses and Merti goddesses both appear to have been specific titles or epiphets of Isis and Nephthys.

Line **19**: Pasht (according to Budge, *op. cit.* I, 517) is Pekh or Pekhit, a minor lioness goddess. Mau is onomatopœic Egyptian for 'cat' and appears to have been an epiphet of Ra.

Line **22**: Ma is more usually spelt Maat or Ma'at.

Lines **23**, **31**: Auramoth and Thoum-aesh-neith were never Egyptian deities but were names constructed on Qabalistic principles by the Golden Dawn to refer to water and fire; similarly the name Tarpesheth (Tharpesht) is unknown prior to G.D. material, although she appears to be a hybrid of Bast and Sekhet.

Line **24**: Typhon was a monster in Greek myth, probably a personification of destructive forces of nature, who was identified with Set in late classical times. Add Selket, whose symbol was the scorpion. I have no idea what Khephra is doing here.

Line **25**: Add Neith (Net) who is traditionally depicted with a bow and arrows.

Line **26**: Khem is identified by Budge (*op. cit.*, I, 97) with the phallic god Min or Amsu, and is said to have been the god of Apu (Panopolis).

Line **28**: Ahephi is Hāpi, one of the Children of Horus.

Line **29**: Add Hequet (Hekt).

Line **31**: Kabeshunt is probably Qebhsennuf, one of the Children of Horus.

Line **32**: I have no idea who 'Mako' is.

In the Golden Dawn Z1 paper the Children of Horus or Canopic Gods had 'invisible stations' in the corners of the Temple. The most immediate source for the elemental attributions, though, is the Golden Dawn paper on "Enochian Chess" where the four pawns of each side are referred to these God-forms. It is not clear why Crowley omitted Tuamutef for Water: (a G.D. Coptic form of this name is cited in connection with the "Eagle Kerub" in a ritual in *Equinox* I (3)).

In a myth recounted by Budge (*op. cit.* vol. I p. 158) these gods are said to have grasped the four pillars of heaven as sceptres: Amset the South, Hāpi the North, Tuamutef the East, and Qebhsennuf the West. They were also said to guard the Canopic Jars in which the internal organs of the deceased were preserved, and their G.D. attributions to the cross-quarters probably derive from a single find of an Egyptian tomb which had the four jars with the images of the gods disposed thus.

Col. XX.

Line **23**: Possibly a G.D. Coptic spelling of Ashtoreth who according to Budge (*op. cit.*) was worshipped in Egypt in the later dynastic period (in Regardie, *Complete G.D.*, "Sati-Ashtoreth" is referred to the Fire Queen in "Enochian Chess", the name is spelt **Ⲓⲉϩⲁⲟⲧⲣⲉⲑ** in Crowley's notes).

Line **25**: A G.D. Coptic spelling of Aroueris.

Col. XXI. All this is derived from the famous speech in cap. 42 of the *Book of the Dead*. Some minor errors have been corrected (*e.g.* Line 12 read "Aupu—the Hips"). The Planets are referred according to the attributions in Agrippa (tom. II cap. x); hence the duplication of left and right eye, ear and nostril.

Line **15**. Budge has "hands."

Line **32** bis. The Hebrew is *Alim Chayyim*, "the living Gods."

Col. XXIII. "Nothing and Neither P nor p'") and "Beaten and Scattered Corpse" each denote two different meditations.

Col. XXXV. Agrippa (*De occ. phil.* tom II cap xiv) in his "Orphic Scale of the Number Twelve" refers the twelve principle Gods of Rome to the Zodiac:

♈ Pallas (Minerva)
♉ Venus
♊ Phoebus
♋ Mercury
♌ Jupiter
♍ Ceres
♎ Vulcan
♏ Mars
♐ Diana
♑ Vesta
♒ Juno
♓ Neptune.

Crowley included most of these, omitting only Jupiter and Phoebus.

Col. XXXVI. The Evangelists follow their traditional attribution to the Kerubim. Godwin gives the Apostles thus (he does not state his source):

♈ Matthias
♉ Thaddeus
♊ Simon
♋ John
♌ Peter
♍ Andew
♎ Bartholemew
♏ Phillip
♐ James son of Zebedee
♑ Thomas
♒ Matthew
♓ James son of Alpheus.

Col. XXXVIII.

Line **7**: Iynx: Grk., Ι$\upsilon\gamma\xi$ (pl. Ι$\upsilon\gamma\gamma\epsilon\varsigma$), the wryneck: a bird of the woodpecker family which had the misfortune to be used in early Greek love magick (hence the attribution); but in the *Chaldæan Oracles* the Iunges appear to have been a group of ministering powers who stood between the theurgist and the Supreme God (source: Lewy, *Chaldæan Oracles and Theurgy*), whence they are cited in the ritual of the Star Ruby. Not 'lynx' as it is sometimes misread; nor does it rhyme with "sphinx." As noted in the remarks on this column in *777 Revised*, AC's source here was Levi.

Line **8**: Monoceros de Astris means "Unicorn from the Stars" and is a title of the grade of 3°=8▫ Practicus (referred to Hod) in the Golden Dawn.

Col. XXXIX.

Line **8**: Anhalonium Lewinii is now known by the botanical name *Lophophora williamsi*.

Col. CLXXXVII. See *Magick in Theory and Practice* for a discussion of some of these formulæ. Another set of attributions of magical formulæ to the Tree of Life survives in one of Crowley's magical notebooks and may be studied in *Magick: Book 4 Parts I-IV* (editor's notes to Appendix V col. 34).

Line **0**: LASTAL is not necessarily an error for LAShTAL (for which see *Liber V vel Reguli*) but may be a variant form, the ST representing the Coptic *sou*, identified with the Greek *stau* and attributed to Kether (see Col LI and *Magick*, loc. cit.). M . . . . M probably refers to MUAUM, said (in a letter from C.S. Jones to Frank Bennet) to be the Word of a Neophyte of A∴A∴, representing the whole course of the breath. Spelt מואום in Hebrew, it adds to 93 (it may also contain a concealed *yod*, not pronounced or counted in the enumeration, which would explain the fourth dot in M . . . . M and the extra coloured band used to glyph the word in *Pyramidos*).

Lines **1-9**: In *The Heart of the Master*, section *Aves* ('Birds'), nine magical formula are given as the voices of various symbolic birds, apparently referred to the Sephiroth 1-9, thus:

1 (the Swan): AUMGN (one version has AUM)
2 (the Phœnix): AL
3 (the Raven): AMEN
4 (the Eagle): SU
5 (the Hawk): AGLA
6 (the Pelican): IAO
7 (the Dove): HRILIU
8 (the Ibis): ABRAHADABRA
9 (the Vulture): MU

Line **24**: Possibly ON (*ayin nun*) should also be referred here.

Col. XLVI. Crowley's later attributions of the trigrams of the *I Ching*, *etc.*, to the Sephiroth are given in *The Book of Thoth*, thusly:

0: Tao.
1: Tao Teh.
2: Yang.
3: Yin.
Daath: Khien.
4: Tui.
5: *K*ăn.
6: Li.
7: Kăn.
8: Sun.
9: Khân.
10: Khwăn.

Col. XLVIII. Most of these refer to symbols appearing in Golden Dawn rituals.

Line **26**: Possibly should read "Calvary Cross of 6, Solid" as the faces of such will total 26 squares.

Col LI. This arrangement differs slightly from the G.D. attributions given in Regardie (ed.), *Complete G.D.* (buried in the Ring and Disk paper), in that τ and ⲑ have been interchanged. In the printed edition of *777*, Ƨ was given in line **1** as well as line **13**, and Ƹ in line **10** (**C** did not appear on the table). These have been corrected as compositor's errors; Ƹ has been placed in line **1** and **C** in line **10** in accordance with G.D. attributions. For each letter, 'upper case' and 'lower case' forms are shown; the degree of difference between these two forms varies between letters.

The two un-numbered columns are extracted in this instance from Appendix V to the 'Blue Brick' edition of *Magick*, in turn deriving from Crowley's magical notebooks. Numbers seem in most cases to be those of the equivalent Greek letter; the 'English equivalents' do not necessarily represent the original phonetic value of the letters but rather refer to the transliterations employed in the Golden Dawn, where Coptic spellings of the names of various Egyptian Gods were constructed according to the Qabalistic attributions of the letters. The letter *sou* (Ƹ, ƹ) did not historically have a phonetic value as such but was rather used to fill out the numbering scheme by standing for 6; whence it was identified with the obsolete Greek letter *stau* which was also used for number 6, and given the value 'st.'

Col LII. The letters are shown in their 'isolated' forms; since Arabic is written cursively, letter forms vary slightly depending on whether the letter appears on its own, or in the beginning, in the middle, or at the end of a word. The repetition of one letter in lines **9** and **10** appears to be deliberate.

Table II (the Elements)

Col. LXVI. The numerical value of each of these spellings gives the number in Col. LXV, which, rendered in Hebrew letters, gives the "secret name" in Col. LXIV.

Line **31**. Originally given יוד היה ויו היה, which adds to 82 rather than 72. The reading here is from Mathers' introduction to *Kaballah Unveiled.*

Table III (the Planets)

Col. LXXVIII.

Line **13**. Various spellings of this horrendous name have appeared in the literature, and as mentioned in Crowley's notes on this column, the spelling given here can only be made to add to 3321 by counting the final ם as 700 rather than the more usual 600. *Liber D* had מלכא בתרשישים ועד ברוה שהרים, Malkah be-Tarshishim ve-A'ad be-Ruah Sheharim, which gives the required value without any such dubious fudges. The oldest known form of this name is מלכא בתרשיתים עד ברוח שחקים, Malkah be-Tarshithim A'ad be-Ruach Shechaqim (Agrippa, *op. cit.*, lib. II, cap. xxii).

Table IV (the Sephiroth)

Col. LXXXVIII. These originally given in Latin; I have translated them into English.

Col. XCII. The original had this in Latin; it was a slight garbling of the Vulgate of Isaiah VI, 2-3. I have translated it into English as it appeared.

Col. XCIV. Despite being headed "English of Palaces" this column was originally in Latin. The translations of the Seven Heavens are mostly from *Godwin's Cabalistic Encyclopedia*, s.v. "Heaven."

Col. CIII. This column originally printed in Latin.

Col. CVIII. For what it's worth (see Crowley's note on this column), here are the transliterations of the Hebrew names:

Line **2**. Samael ("poison of God" or "blind god"). סמאל = 131 = Π*αν*.

Line **3**. Isheth Zanunim (Woman of Whoredom), said to be the wife of Samael. אשת זנונים = 864 = קדוש קדשים, *Qadosh Qadeshim*, Holy of Holies. Doubtless there is an Arcanum concealed here, possibly along the lines of "you can prove anything with Gematria if you try hard enough."

Line **5**. Ashteroth. Historically a Middle Eastern goddess (a.k.a. Ishtar, Astarté, *etc.*), denounced by Old Testament writers and given an inexplicable sex change by medieval demonologists.

Line **6**. Chiva, the Beast; said to be the offspring of Samael and Isheth Zanunim (see Mathers' introduction to *Kaballah Unveiled*, para 61). Only a hideous fudge (to wit (*a*) mis-spelling the name as **אחיהא**, (*b*) writing each letter out in full and (*c*) counting *hé* in full as **הא** rather than the more usual **הה**) can get this name to add to 666.

Line **7**. Asmodai. Appears in the apocryphal Book of Tobit. Sometimes also known by the Latinised form Asmodeus. The name is possibly a modification of Aeshma Deva, an evil spirit from Persian mythology.

Line **8**. Belial. Said to be the chief of the evil spirits in some late Jewish apocalyptic literature (*e.g.* the Testament of the 12 Patriarchs), but in the Old Testament the name was a mere term of abuse meaning "masterless" or "worthless."

Line **9**. Lilith. She gets everywhere.

Line **10**. Naamah. The sister of Tubal-Cain (see Masonic symbolism); but in the *Zohar* she gets turned into another version of Lilith.

Col. CIX. Rather than use planetary symbols to distinguish the Kings and Dukes as in the printed edition, I have split this column. For Daath add King Bela son of Beor (**בלע בן בעור**) and Dukes Timnah (**תמאע**), Alvah (**עלוה**) and Jetheth (**יתת**).

Col. CX.

Line **1**. *Ruach Elohim Chayyim*, the Spirit of the Living Gods. The first edition of *777* had as a subtitle **אחת רוה אלהים חיים**, *Achath Ruach Elohim Chayyim* ("one [is] the Spirit of the Living Elohim"), a line from the *Sepher Yetzirah* which adds to 777.

Cols. CXII – CXIII. These sets of attributions were extracted by the Golden Dawn from the first volume of *Kabbala Denudata*. The symbols in **7** and **8** apparently represent "hermaphroditic Brass."

Col. CXIV. The numbers are an addition; each password adds to the "mystic number" of the Sephirah corresponding. *Vide* Col. X.

Col. CXV. The entries in this column were originally given as initials only.

Col. CXXI. These are Golden Dawn titles. The A∴A∴ titles in the 1st order differ slightly; 0°=0□ is Probationer, 1°=10□ is Neophyte, 2°=9□ Zelator and the "waiting" grade between Philosophus and Adeptus Minor is called Dominus Liminis.

Cols. CXXIX – CXXXII. These are the Angels of the Shem ha-Mephorash or Divided Name of God, a full explanation of which would be beyond the scope of this footnote. On each row, the name on the left rules the card in question by day, the one on the right by night.

Cols. CXXXIII – CXXXVI. Words in square brackets are the *Book of Thoth* keywords for these cards where these differ from the titles.

Table V (the Zodiac)

Col. CXXXIX. The outer planets – Uranus (♅), Nepture (♆) and Pluto (♇) and the Nodes of the Moon were not given in this table in *777*, but appeared in these positions in the table "The Essential Dignities of the Planets" in *The Book of Thoth*. In *Magick* Crowley added an additional column, the "Superior Planetary Governers" of the signs; initially this referred the Cardinal signs to the "Primum Mobile", the Kerubic signs to Uranus and the Mutable signs to Neptune; in *The Book of Thoth* the Cardinal signs were referred to Pluto (discovered in the 1930s).

Cols. CXLIX – CLI. Agrippa (tom. II cap. xxxvii) gives a somewhat different set of images for the decans, along with the significance of each. It is believed Agrippa derived from Latin translations of the *Picatrix*, a medieval Arabic work on magic. The images given here are close to those printed by Regardie in *Complete Golden Dawn*, and thus probably represent those circulating in the G.D., though Regardie also gave the signification of each image (similar but not always identical to those in Agrippa).

Cols. CLV – CLXVI. I have added transliterations of the names of the spirits and numbers according to the order in which they appear in the *Goetia*. Planetary symbols indicate the rank of the spirit and the material from which its seal is to be made (some spirits have two ranks), thus:

Rank	**Planet**	**Metal**
Prince	Jupiter	Tin
Earl	Mars	Iron
King	Sol	Gold
Duke	Venus	Copper
President	Mercury	Mercury (hmm…)
Marquis	Luna	Silver

Note that in rendering the names of the demons into Hebrew, some suffixes like –ion, –ius, *etc.* have been dropped.

An alternative set of attributions and Hebrew spellings can be found in *The Sword and the Serpent* by Denning and Phillips, and *Godwin's Cabalistic Encyclopedia*.

Cols. CLXVII – CLXXI. A completely different set of names for the dekans and the gods referred to them may be found in Budge's *Gods of the Egyptians*, vol. ii pp 304-310. I am unaware of Crowley's source for these attributions: generally the names seem at the very least somewhat Hellenized.

Notes to Crowley's notes

[1] Because כח = *Koch*, Power, and מה is the "secret name" of Yetzirah (*vide* Col. LXIV).

[2] *i.e.*, the Hebrew word for "ten."

[3] Unclear. Possibly an error for אמאימון, Amaimon. The G.D. Qliphoth lecture has אבדון, Abaddon.

[4] Possibly an error for נעמה, Naamah or Nahemah. The G.D. Qliphoth lecture as printed by Zalewski (1994) has "Maamah" which itself may be a misprint.

[5] "Rosicrucian Chess" is also known as "Enochian Chess" although its connection with Dee and Kelly's magick is tenuous at best; it is a four-handed game also used as a system of divination, loosely based on an ancient Indian game called Chaturanga, but with pieces representing Egyptian Gods. It was probably created by W. Wynn Westcott. For a more detailed account see Zalewski, *Enochian Chess of the Golden Dawn* (Llewellyn).

Rather than attempt to transliterate and then decipher the Coptic names given by Crowley (some of which I suspect are corrupt or misprinted) I will give the versions of these names as listed in Regardie (ed.), *Complete G.D.* (tom. X pp. 113-4). In many cases these are not reasonable transliterations of the names printed in *777*.

Fire:
Bishop: Toum.
Queen: Sati-Ashtoreth.
Knight: Ra.
Castle: Anouke (possibly Ankhet, a title of Isis)
King: Kneph (Khnemu).

Water:
Bishop: Hapimon (the Nile god)
Queen: Thouerist (Ta-urt the hippopotamus goddess)
Knight: Sebek
Castle: Shu
King: Osiris

Air:
Bishop: Shu
Queen: Knousou
Knight: Seb
Castle: Tharpesht (a G.D. amalgam of Bast and Sekhet)
King: Socharis (Seker; an early god who became identified with Ptah, and later with Osiris)

Earth:
Bishop: Aroueris
Queen: Isis
Knight: Hoori (Horus)
Castle: Nephthys
King: Aeshoori (*i.e.* Osiris again)

Pawns
Knight's pawn: Kabexnuv (Qebhsennuf)
Queen's Pawn: Tmoumathph (*sic*) (Tuamutef)
Bishop's Pawn: Ahepi (Hāpi)
Rook's Pawn: Ameshet (Mestha)

[6] I cannot identify the first three of these names. I believe the remaining four were intended to be G.D. Coptic spellings of Hapi (Ahephi), Tuamutef (Toumathph), Mestha (Ameshett) and Qebhsennuf (Kabexnuv), the Sons of Horus, and have corrected them accordingly.

[7] *De. occ. phil.* lib. I. cap xxiii. The following six chapters list various things said to be under the power of the other six classical planets. See also cap. xxii which gives general attributions for the planets and the theory behind all this, and cap. xxxii, "What things are under the Signs, the Fixed Stars, and their images."

[8] On typographic and chronological evidence this line was an addition in *777 Revised*.

[9] As noted above, this last is a fudge which was probably made necessary by someone miscopying the name of the Intelligence of the Intelligences of the Moon so it no longer added to 3321.

[10] The Golden Dawn lectures give a slightly different attribution of the fingers, based on the points of the Pentagram, thus: the thumb to Spirit, the index to Water, the medius to Fire, the third finger to Earth and the little finger to Air.

[11] In the Golden Dawn diagram (in turn derived from von Rosenroth) from which Col. CVI. was derived, the seven Earths of Col. CIV. were also enclosed by the four seas. The Infernal Rivers are referred to the Elements thus: Air, Cocytus; Water, Styx; Fire, Phlegethon; Earth, Acheron (source: *Godwin's Cabalistic Encyclopedia*).

[12] "heled, concealed, and never revealed."

[13] The names appear in a supplement to the *Rituel de Haute Magie* as part of an "explanation" of the "Nuctemeron of Apollonius of Tyana." In cap. XVII of the *Rituel* Levi gives the names and characters of another 24 Zodiacal genii, two for each sign. The latter are here omitted.

[14] *i.e.*, the author of the *Heptameron* (see note to Preface on this point). But much of the following derives from the *Liber Juratus* in any case.

[15] I have reduced this into a single table to save space, representing each day and Angel with the corresponding planetary symbol.

[16] The names here have been conformed to the version of the *Heptameron* printed in the Lyons edition of Agrippa's *Opera*. Crowley, possibly because he was working from a corrupted copy, stated that none were given for Winter; although the names he gave for the Sun and Moon in Autumn were those referred to Winter by pseudo-Abano.

[17] Probably in his *Oedipus Ægypticus*. It is this book (late 17th century) which as far as I am aware contains the earliest known appearance of the version of the Tree of Life used by the G.D. and Crowley, and in fact most modern Western occultists. Other Tree of Life arrangements are discussed by Aryeh Kaplan in his translation of the *Sepher Yetzirah*.

Appendix: the Yi King

Transliterations of Chinese names follow the system used by Legge in *Sacred Books of the East*, which is not in general current use. Note that italicised letters have different phonetic values to non-italicised (*K* is "thin (*tenuis*) modified guttural consonant", *Kh* "aspirated thin modified guttural"). ǎ represents the 'neutral' vowel sound. Where Crowley has 'tz', Legge used a character something like a stylised 3, which I have been unable to find in any of the typefaces I currently have; but as far as I can tell from the table of transliteration conventions, this is equivalent to the Hebrew צ (described helpfully as "Spiritus asperrimus 2" under dental consonants).

While this may be a little awkward and confusing, I would submit it is to be preferred to a transliteration scheme which manages to give the same transliteration for two different Chinese characters (*vide* the Wilhelm-Baynes *I Ching*, s.v. Hexagram 63).

The main traditional glosses to the trigrams are:

☰	Heaven, sky
☱	Water (marsh or lake)
☲	Fire, sun, lightning
☳	Thunder
☴	Wind and wood
☵	Water (rain, clouds, springs), moon
☶	Hill or mountain
☷	Earth

Additional traditional correspondences can be found in the "EighthWing" (Appendix V. in the Legge edition, "Shuo Kwa / Discussion of the Trigrams" in Part II of the Wilhelm-Baynes edition).